THE

BA'ALWI

A Clan from Tarim

Claiming to be a Descendant of the Prophet Muhammad SAW but Proven False after 550 Years

Translated from the Book Minhaj al-Nassabin fi Ibthali Nasabi Ba'alwi al-Multashiq bi al -Alawiyyin

By

K.H. Imaduddin Utsman Al-Bantani

Author and Researcher of the Ba'alwi Lineage;
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Pondok Pesanten Salafiyah

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The Method of Genealogists in Invalidating the Bā ʿAlwī Lineage Attributed to the ʿAlawīs

(Translated from the book Minhaj al-Nassabin Fi Ibthali Nasabi Ba'alwi al Multashiq bi al-Alawiyyin)

K.H. Imaduddin Utsman Al-Bantani

Introduction

In the name of God, the Most Gracious, the Most Merciful.

All praise belongs to God, the Lord of all worlds. May peace and blessings be upon our Prophet Muhammad, his family, and all his companions.

Imaduddin Utsman al-Bantani al-Jawi al-Syafi'i al-Qadiri once said: One of the important rights we owe to the Prophet ﷺ is to love him and his family, and to protect the true descendants of his lineage until the Day of Judgment. This includes guarding them against impostors and those who falsely claim to be related to him. This is important because the Prophet's family is connected to key religious matters like leadership, zakat (obligatory charity), khums (one-fifth of war gains), endowments, wills, vows, and the awaited Imam Mahdi.

This book aims to clearly expose the false claim made by the Ba'Alwi family that they descend from the Prophet's family—a claim made without proper knowledge or evidence. I have used a careful, scholarly approach based on

Islamic law, genealogy, and history to show this truth. This way, anyone who insists on this false claim will have no solid argument to defend it.

With God's help, I have titled this book *The Genealogists' Method in Disproving the False Claim of Ba'Alwi Descent to the Prophet's Family*. I pray that it will benefit all Muslims. Amen.

Chapter One
About Ahmad ibn Isa an-Naqib

Section: The Genealogy of Ahmad ibn Isa an-Naqib

Ahmad ibn Isa an-Naqib was the son of Isa an-Naqib, who was the son of Muhammad al-Akbar, son of Ali al-Uraidhi, son of Ja'far as-Sadiq, son of Muhammad al-Baqir, son of Ali, son of al-Husayn, son of Fatima az-Zahra—the daughter of our Prophet Muhammad (peace be upon him). He lived in the 3rd century AH.

This genealogy is well-established and authenticated by numerous reliable genealogical works, including but not limited to the following key sources:

1. *Tahdhib al-Ansab wa Nihayat al-Alqab* by Muhammad ibn Abi Ja'far al-Obaidli (d. 435 AH), pages 175-176, edited by Muhammad Kazim al-Mahmudi.

2. *Muntaqilatu't-Talibiyyah* by Abu Ismail Ibrahim ibn Nasir ibn Tabataba (d. 479 AH), pages 146 and 160, edited by Muhammad Mahdi Hassan al-Khorasani, printed by Al-Heydaria Press, 1968 AD.

3. *Al-Majdi fi Ansab at-Talibiyyin* by Ali ibn Muhammad al-Umari (d. 490 AH), page 327, edited by Ahmad al-Mahdawi al-Damaghani, printed by Ayatollah Marashi Library, 1380 AH.

4. *Ash-Shajara al-Mubarakah fi Ansab at-Talibiyyah* by Imam Fakhr al-Din al-Razi (d. 606 AH), page 125, edited by Mahdi al-Rajai, printed by Ayatollah Marashi Library, 1419 AH.

5. *Al-Fakhri fi Ansab at-Talibiyyin* by Aziz al-Din Abu Talib Ismail ibn Husayn al-Marwazi (d. 614 AH), page 29, edited by Mahdi al-Rajai, printed by Ayatollah Marashi Library, 1409 AH.

6. *Al-Asili* by Sayyid at-Tiqtaqi (d. 709 AH), page 212, edited by Mahdi al-Rajai, printed by Ayatollah Marashi Library, 1417 AH.

7. *Al-Thabit al-Musan* by Ibn al-A'raj al-Husseini (d. 787 AH), pages 82-83, edited by Khalil bin Ibrahim, published by Genealogy Studies Library, 1998 AD.

8. *Umdah al-Talib al-Kubra* by Ibn Inabah (d. 828 AH), page 245, edited by Muhammad Hassan al-Talafani, published by Al-Haidari Press, 1961 AD.

Possible Objection:
An objector might claim: “It is not valid to rely on these books to prove the lineage of Ahmad ibn Isa to the Prophet because they were written in the 5th century AH, whereas Ahmad ibn Isa lived in the 3rd century AH. Furthermore, according to the Ba’Alwi family’s records, he died in 345 AH, which is 90 years after the author of *Tahdhib al-Ansab* passed away.”

I would reply:

It is true that some have pointed out that no book older than Tahdhib al-Ansab mentions Isa al-Naqib having a son named Ahmad. For example, in the book Sirr Silsilat al-Alawiya by Abu Nasr Sahl al-Bukhari (p.a. 341 AH), it is stated that Isa begot a son named al-Husayn (see page 49). However, this book does not mention Ahmad is the son of Isa, but the wording used is verbal and does not imply exclusivity[1]. In other words, the author of al-Sirr did not say that Isa had only one son, al-Husayn.

[1] There are two main ways a sentence can be structured based on its predicate:

1. **Verbal predicate** — where the sentence follows the pattern *Subject + Verb*. This type focuses on an action, event, or process. For example: "The man fathered two sons."

2. **Nominal (or linking) predicate** — where the sentence follows *Subject + Linking Verb + Complement*. This type expresses a state, identity, classification, or definition. For example: "The man is the father of two sons."

The verbal predicate conveys an open, dynamic, and non-exclusive meaning with a temporal aspect—implying something that happened or is happening, allowing for possible change or addition. In contrast, the nominal predicate expresses a closed, defining, and exclusive meaning, implying permanence and stability.

These differences are important and well understood in genealogical principles when interpreting lineage statements. (Translator)]

Because of this, the later mention of Ahmad as a son of Isa in Tahdhib al-Ansab is accepted by experts in genealogy. It does not contradict the earlier genealogical records.

Sheikh Khalil bin Ibrahim explains in his Muqaddimat fi Ilm al-Ansab that for any document or record to be considered valid, it must not contradict fundamental, or primary information (see page 58). Therefore, if an earlier book had clearly and exclusively stated something like, “Isa is father of one son named al-Husayn,” using definite and exclusive language, then adding Ahmad later would be rejected as contradictory. But since earlier books do not exclude the possibility of other sons, adding Ahmad in Tahdhib al-Ansab is considered valid and acceptable.

Section
On the Ba’Alwi Claim of Descent from Ahmad ibn Isa al-Naqib

The Ba’Alwi are a group based in Yemen who trace their lineage to Alwi ibn Ubayd (d 400 AH ?). They claim that Alwi ibn Ubayd belonged to the noble family of the Prophet Muhammad (peace and blessings be upon him), and according to their genealogy, his lineage is as follows: Alwi ibn Ubayd ibn Ahmad ibn Isa ibn Muhammad ibn Ali al-Uraidhi ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn Ali ibn al-Husayn ibn Fatima al-Zahra, the daughter of the Prophet Muhammad (peace be upon him).

However, this genealogy is incorrect and invalid. Ahmad ibn Isa did not have a son named Ubayd. This will be clearly shown and supported with evidence and arguments in the following chapters.

This claim first appeared in the book *Al-Burqa al-Mushiqa* by Ali ibn Abi Bakr al-Sakran (d. 896 AH), who was himself a member of the Ba'Alwi family (see page 150). However, this claim contradicts all known genealogical records from the 5th to the 9th centuries AH, as none of the genealogists from that era mention Alwi ibn Ubayd as a descendant of the Prophet's family. In fact, no historian of that period mentions him at all, which strongly suggests that he is a fictional figure.

Section
Regarding Ahmad ibn Isa al-Naqib and the Claim of His Migration to Yemen

Ali al-Sakran al-Ba'Alwi (d. 895 AH) mentioned in his book *Al-Burqa al-Mushiqah* that Ahmad ibn Isa migrated from Basra to Yemen (see page 131). However, he did not specify the date of this migration. Later, Muhammad ibn Ali Khurd al-Ba'Alwi (d. 960 AH) stated in his book *Ghurar al-Baha al-Dhawi* that this migration occurred in 317 AH (see page 69).

Both accounts are without foundation and lack any earlier historical sources or references. No historical or genealogical work predating *Al-Burqa al-Mushiqah* records Ahmad ibn Isa migrating to Yemen from Basra or anywhere else. It appears that Ali ibn Abi Bakr al-Sakran fabricated this story in the 9th century AH—about 550 years after Ahmad ibn Isa's death—in order to support the Ba'Alwi family's claim of descent from him.

The figure of 550 years is based on the Ba'Alwi family's lineage books, which claim—without any supporting evidence—that Ahmad ibn Isa died in 345 AH. However, the

more accurate view, as presented by Muhammad al-Tusi (d. 460 AH) in his book *Al-Ghaybah*, is that Ahmad ibn Isa was from Medina and lived in the 3rd century AH. Al-Tusi does not specify the year of his death or the location of his grave (see page 199).

Al-Tusi also recounts an event involving Ahmad ibn Isa al-Alawi, a descendant of Ali ibn Ja'far, stating: "I entered the presence of Abu al-Hasan (peace be upon him) in Basra, and we greeted him. Then Abu Ja'far and Abu Muhammad entered. We stood to greet Abu Ja'far, but Abu al-Hasan (peace be upon him) said, 'This is not your leader; your leader is this one,' while pointing to Abu Muhammad (peace be upon him)." (see page 199).

Sariyah is a village located in Medina. From the account, we learn that Ahmad ibn Isa was in Medina around the year 234 AH, and was approximately twenty years old at that time, based on the age of Abu al-Hasan. Al-Khatib al-Baghdadi (d. 392 AH) records in his *History of Baghdad* that Abu al-Hasan was born in 214 AH and died in 254 AH. He migrated from Medina to Samarra and lived there for about twenty years before his death (see volume 13, page 520). Therefore, when Ahmad ibn Isa entered Sariyah, he was around twenty years old or younger, as this event took place before his migration.

Ahmad ibn al-Naqib and Abu al-Hasan share a common lineage tracing back to Ja'far al-Sadiq. Ahmad ibn Isa is the son of Isa, son of Muhammad, son of Ali al-Uraidhi, son of Ja'far al-Sadiq. Meanwhile, Abu al-Hasan is the son of Muhammad, son of Ali, son of Musa al-Kazim, son of Ja'far al-Sadiq. Both are fourth-generation descendants of Ja'far

al-Sadiq, making it reasonable to assume they were close in age. The claim found in Ba'Alwi family books—that Ahmad ibn Isa migrated to Yemen in 317 AH and died there in 345 AH—is highly unlikely. If Ahmad ibn al-Naqib was about twenty years old in 234 AH, he would have been 131 years old at the time of his alleged death, which, while theoretically possible, is practically implausible for that historical period.

In conclusion, Ahmad ibn Isa did not migrate from Basra to Yemen. The claim found in Ba'Alwi family books and other modern sources ultimately comes from *Al-Burqa al-Mushiqah* by Ali ibn Abi Bakr al-Sukran, written in the 9th century AH, and lacks any supporting evidence. Anyone who disagrees should provide proof—show me a single book written before the 9th century that mentions Ahmad ibn Isa's migration from Basra to Yemen. Since it is clear that he did not migrate to Yemen, the question remains: how is it that his grave is said to be there? The answer is that the grave is not actually his; it is a false grave bearing his name, and this will be explained in detail later.

Section
Ahmed ibn Isa al-Naqib Was Not from Basra

Ali al-Sakran al-Ba'Alwi (d. 895 AH) claimed in his book *Al-Burqa al-Mushiqah* that Ahmad ibn Isa migrated from Basra to Yemen (see page 131). However, this claim lacks any supporting evidence, as no book written before the 9th century mentions Ahmad ibn Isa ever being in Basra. In fact, he was actually in Medina, as noted earlier.

Muhammad Dhiya' Shihab al-Ba'Alwi, in his book *The Imām al-Muhajir Ahmad ibn Isa*, mistakenly assumed that the

Ahmad ibn Isa mentioned in al-Khatib al-Baghdadi's *Tarikh Baghdad*—referred to as Ahmad ibn Isa al-Alawi—was the same person and that he was from Basra (see page 42). However, the Ahmad ibn Isa al-Alawi mentioned by al-Khatib is actually Ahmad ibn Isa ibn Zayd, not Ahmad ibn Isa al-Naqib.

To clarify which Ahmad ibn Isa al-Alawi al-Khatib was referring to, we need to examine if al-Khatib mentions Ahmad ibn Isa al-Alawi elsewhere in his book and whether there is any evidence indicating the identity he intended. Al-Khatib does indeed mention the name Ahmad ibn Isa al-Alawi in another passage, as follows:

Al-Khatib stated: Ibn Razzaq narrated to us, saying: Ali bin Abdul Rahman bin Isa al-Kouni narrated to us, saying: Muhammad bin Mansour al-Muradi narrated to us, saying: Abu al-Tahir (referring to Ahmad ibn Isa al-Alawi) narrated to me, saying: My father told me, from his father, from his grandfather, from Hassan bin Ali, who said: "I buried my father, Ali ibn Abi Talib, in a room or chamber within the house of the family of Ja'dah bin Hubairah." (See Volume 1, page 463).

From this passage, we understand that the Ahmad ibn Isa al-Alawi mentioned by al-Khatib was the one who had a student named Muhammad ibn Mansour al-Muradi. But who was al-Muradi?

Ibn al-Nadim (d. 380 AH) provides insight in his book *Al-Fihrist*:

Al-Muradi was a member of the Zaydi sect. His full name

was Abu Ja'far Muhammad ibn Mansur al-Muradi al-Zaydi. He authored several works, including *The Great Commentary on the Quran*, *The Short Commentary on the Quran*, *The Book of Ahmad ibn Isa*, and *The Biography of the Just Imams*. Additionally, he wrote a book on legal rulings (see page 240).

From this, we understand that the Ahmad ibn Isa al-Alawi mentioned by al-Khatib is not Ahmad ibn Isa ibn Muhammad al-Naqib, but rather Ahmad ibn Isa who belonged to the Zaydi sect and whose student was Muhammad ibn Mansur al-Muradi. Al-Muradi authored a book about Ahmad ibn Isa al-Alawi titled *Book of Sciences*, also known as *The Sayings of Ahmad ibn Isa*, which Ibn al-Nadim refers to as *The Book of Ahmad ibn Isa*.

In his book *The Battles of the Alids (Maqatil al-Talibiyyin)*, Abu al-Faraj al-Isfahani (d. 356 AH) records that Ahmad ibn Isa ibn Zayd al-Alawi died in 247 AH (see page 498).

In conclusion, Ahmad ibn Isa al-Naqib was not from Basra. The claim found in Ba'Alwi family books that he migrated from Basra to Yemen is completely unsupported and lacks any credible evidence or reliable sources. Who can show a single book written before the 9th century that places Ahmad ibn Isa al-Naqib in Basra? No one has, just as no one can provide any early source documenting his migration from Basra to Yemen. Given this, it is highly unlikely that his body was buried in Yemen, that his grave is located there, or that his descendants are spread across that region.

Section:

On the fact that Ahmad ibn Isa is not called "al-Muhajir" (the Migrant)

Muhammad Dhiya' Shihab and Abdullah bin Nuuh authored a book in 1400 AH titled *The Imām al-Muhajir Ahmad ibn Isa ibn Muhammad ibn Ali al-Uraidhi ibn Ja'far al-Sadiq*. However, this work lacks scholarly references regarding the life of Ahmad ibn Isa al-Naqib. Despite this, it contributed to the widespread use of the title "al-Muhajir" (the Migrant) for Ahmad ibn Isa al-Naqib—a title not found in early genealogical sources.

His accurate title is either "al-Abah" or "al-Naffat." The explanation is as follows:

First:
The book *Tahdhib al-Ansab wa Nihayat al-Alqab* by al-Obaidli (d. 437 AH) states: “Ahmad ibn Isa al-Naqib ibn Muhammad ibn Ali al-U’raidhi, known as al-Naffat, had a son named Abu Ja’far (the Blind) Muhammad ibn Ali ibn Muhammad ibn Ahmad. He lost his sight later in life and moved to Basra, where he lived and died. He had children, and his brother in al-Jabal also had children.” (See pages 176–177)

Second:
Muntaqila al-Talibiyyah by Abu Isma’il ibn Ibrahim ibn Nasir ibn Tabataba (d. 479 AH) says: “In Rayy, Muhammad ibn Ahmad al-Naffat, son of Isa ibn Muhammad al-Akbar ibn Ali al-Uraidhi, had descendants named Muhammad, Ali, and Husayn.” (See page 160)

Third:
Al-Majdi fi Ansab al-Talibiyyin by Najm al-Din Ali ibn Muhammad al-Umari (d. 490 AH) records: "Ahmad Abu al-Qasim al-Abah, known as al-Naffat because he traded oil, had descendants in Baghdad. I met his descendant al-Hasan Abu Muhammad al-Dallal, who lived and died there. He was the son of Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Isa ibn Muhammad al-Uraidhi." (See page 337)

Fourth:
Al-Shajarah al-Mubarakah by Imam Fakhr al-Razi (d. 606 AH) states: "Ahmad al-Abah had three sons: Muhammad Abu Ja'far in Rayy, Ali in Ramla, and Husayn, whose descendants were in Nishapur." (See page 111)

Fifth:
Al-Fakhri fi Ansab al-Talibiyyin by Sayyid 'Aziz al-Din Abu Talib Isma'il ibn Husayn al-Marwazi (d. 614 AH) says: "Among them was Abu Ja'far al-'A'ma Muhammad ibn Ali ibn Muhammad ibn Ahmad al-Abah, who had children in Basra, and his brother in al-Jabal at Qom also had children." (See page 30)

The authoritative genealogical sources from the 5th to 7th centuries AH do not refer to Ahmad ibn Isa al-Naqib by the title *al-Muhajir* (the Migrant). Instead, they consistently use two other titles: *al-Abah* and *al-Naffat*. Therefore, the title *al-Muhajir* is a later invention.

This fabricated title stems from claims by the Ba'Alwi family that Ahmad ibn Isa al-Naqib migrated to Yemen, which supposedly justifies calling him *al-Muhajir*. However, there is no historical basis for this migration, and the title does not appear in any early or reputable scholarly works.

Notably, the founder of the Ba'Alwi genealogical tradition, Ali bin Abi Bakr al-Sakran (d. 895 AH), in his book *Al-Burqa al-Mushiqah*, does not mention the title *al-Muhajir* for Ahmad ibn Isa al-Naqib. Similarly, other prominent Ba'Alwi scholars such as Abu Bakr bin Abdullah al-Aidrus (d. 914 AH) in *Al-Juz' al-Latif*, Muhammad bin Ali Khurd al-Ba'Alwi (d. 960 AH) in *Al-Ghurar*, Abdul Qadir bin al-Sheikh al-Aidrus (d. 1038 AH) in *An-Nur as-Safir*, and al-Shayli al-Ba'Alwi (d. 1093 AH) in *Al-Mashra' al-Rawi* also omit this title.

The earliest Ba'Alwi scholar to apply the title *al-Muhajir* to Ahmad ibn Isa was Ahmed bin Zain al-Habshi (d. 1144 AH) in his book *Sharh al-Ainiyah* (see page 129). He did so nearly 800 years after Ahmad ibn Isa's death, without citing any earlier source, and in contradiction to previous historical accounts.

This strongly suggests that much of what the Ba'Alwi family has written about their history and lineage is questionable and unreliable.

Section:

The Tomb Attributed to Ahmad ibn Isa in Hadramawt Is Not His

Today, there is a tomb in Hadramawt that is claimed to belong to Ahmad ibn Isa al-Naqib. But how can this be, when there is no evidence that he ever lived in, migrated to, or died in Hadramawt?

Was this tomb known or documented at the time of his death? Are there any contemporary sources from his era that confirm he was buried there? The answer is no.

The mere existence of a tomb that bears someone's name does not prove that the person is actually buried there—especially considering how many tombs have been fabricated throughout history for various purposes, including to support false narratives.

If we accepted such claims without scrutiny, then what would stop someone in Banten, for example, from building an elaborate tomb and inscribing in beautiful calligraphy that it is the grave of Imam al-Shafi'i? Would we be obligated to believe that, even when it defies all historical logic?

In the same way, the claim that Ahmad ibn Isa al-Naqib is buried in Hadramawt cannot be accepted without clear, early, and reliable evidence.

Al-Jundi or Al-Janadi (d. 732 AH), a renowned Yemeni historian, in his book *As-Sulūk fī Ṭabaqāt al-'Ulamā' wal-Mulūk*, does not mention the tomb of Ahmad ibn 'Isa al-Naqib in Hadramawt. Despite documenting the graves of many notable figures visited by people—such as the tomb of the two children in Sana'a, located in the Mosque of the Two Martyrs (see Vol. 1, p. 173)—he makes no reference to Ahmad ibn 'Isa's burial place there. Al-Janadi also recorded visiting the grave of a revered Iraqi physician in Qanān, describing it as "a mosque with a minaret, which is visited and honored. I visited it in Muharram, the first month of the year 696 AH" (Vol. 1, p. 173).

Given Al-Janadi's thoroughness in recording the graves of those he considered blessed and visited, the absence of any mention of Ahmad ibn 'Isa's tomb in Hadramawt is significant. Nearly 387 years had passed since Ahmad ibn

‘Isa’s death, yet his burial place remained unknown during Al-Janadi’s time.

So when did the story of Ahmad ibn ‘Isa’s tomb in Hadramawt first appear? The earliest mention of his tomb being in al-Husaisa, a village in Hadramawt, comes from Ba Makhrama (d. 947 AH) in his book *Qalādat al-Nahr fī Wafayāt A’yān al-Dahr* (Vol. 2, p. 618). This means the tomb was only identified some 602 years after Ahmad ibn ‘Isa’s death.

Furthermore, Saleh al-Hamid al-Ba‘Alwi (d. 1387 AH) noted in his *Tarikh Hadramawt* that the first person to disclose the location of the tomb was Abdullah al-Aidrus (d. 865 AH) (Vol. 1, p. 330).

Therefore, the claim that Ahmad ibn ‘Isa’s tomb is in al-Husaisa, Hadramawt, is almost certainly a fabricated story that arose centuries after his death.

Chapter Two
On Abu al-Hasan Ali ibn Jadid from the House of Abu ‘Alawi

Section
On What Was Mentioned in *As-Sulūk*

Al-Janadi (d. 732 AH), in his book *As-Sulūk fī Ṭabaqāt al-‘Ulamā’ wal-Mulūk*, mentions that Ahmad ibn ‘Isa had a son named Abdullah. He states:
“Among them is Abu al-Hasan ‘Ali ibn Muhammad ibn Ahmad ibn Hadid ibn ‘Ali ibn Muhammad ibn Hadid ibn

Abdullah ibn Ahmad ibn ʻIsa ibn Muhammad ibn ʻAli ibn Jaʻfar al-Sādiq, etc." (Vol. 2, p. 135).

However, this lineage is invalid and conflicts with established classical genealogical sources. Genealogists follow strict principles to verify lineages, one of which requires that genealogical records must not contradict well-established facts (see *Introduction to Genealogy*, p. 59). The lineage presented in *As-Sulūk* contradicts authoritative genealogical texts, which clearly state that Ahmad ibn ʻIsa al-Naqib did not have a son named Abdullah.

Moreover, *As-Sulūk* is a historical work, not a genealogical text. Historians agree that historical narratives should not override genealogical evidence, particularly when genealogists are closer in time or context to the subjects they document (see *Al-Kāfī al-Muntakḥab fī ʻIlm al-Nasab*, p. 71).

Section
Genealogical Evidence Against the Validity of Abu al-Jadid's Lineage

Several authoritative genealogical works affirm the invalidity of the lineage attributed to Abu al-Jadid:

First: In *Tadhīb al-Anāsāb wa Nihāyat al-Alqāb* by al-ʻUbaydī (d. 437 AH), it is stated: *"Ahmad ibn ʻIsa al-Naqib ibn Muhammad ibn ʻAli al-Uraiḍhi, nicknamed al-Naffāt, had a son named Abu Jaʻfar (al-Aʻma) Muhammad ibn ʻAli ibn Muhammad ibn Ahmad. He lost his sight later in life and moved to Basra, where he lived and died. He had children, and his brother in al-Jabal also had children."* (pp. 176-177)

This book clearly identifies Muhammad as a son of Ahmad ibn ‘Isa.

Second: *Muntaqila al-Ṭālibiyyah* by Abu Isma‘īl ibn Ibrahim ibn Nasir ibn Ṭabāṭabā (d. 479 AH) mentions: *“(In Rayy) Muhammad ibn Ahmad al-Naffāt ibn ʻIsa ibn Muhammad al-Akbar ibn ʻAli al-Uraiḍhi. His descendants included Muhammad, ʻAli, and al-Husayn.”* (p. 160) Additionally, it refers to Ali ibn Muhammad al-Naffāt, son of Isa al-Akbar, son of Muhammad al-Akbar, whose descendant was Muhammad (p. 146). Hence, Muhammad and Ali are noted as sons of Ahmad ibn ‘Isa.

Third: In *Al-Majdī fī Ansāb al-Ṭālibiyyīn* by Najm al-Dīn ‘Alī ibn Muḥammad al-‘Umārī (d. 490 AH), it is recorded: *"Ahmad Abu al-Qāsim al-ʻAbāh, known as al-Naffāt (the oil trader), had descendants in Baghdad, including al-Ḥasan Abu Muḥammad al-Dallāl. I met him in Baghdad, where he died. He was the son of Muhammad ibn ʻAli ibn Muhammad ibn Ahmad ibn ʻIsa ibn Muhammad al-Uraiḍhi."* (p. 337) Again, Muhammad is affirmed as a son of Ahmad ibn ‘Isa.

Fourth: *Al-Shajarah al-Mubārakah* by Imam Fakhr al-Rāzī (d. 606 AH) states: *"Ahmad al-ʻAbāh had three sons: Muhammad Abu Ja‘far in Rayy, ʻAli in Ramla, and Husayn in Nishapur."* (p. 111) Thus, confirming that Muhammad, Ali, and Husayn were Ahmad’s sons.

Fifth: *Al-Fakhrī fī Ansāb al-Ṭālibiyyīn* by Sayyid ‘Azīz al-Dīn Abū Ṭālib Ismā‘īl ibn Ḥusayn al-Marwazī (d. 614 AH) mentions:
"Among them is Abu Ja‘far al-ʻA‘mā Muhammad ibn ʻAli ibn Muhammad ibn Ahmad al-ʻAbāh, who had children in Basra, and his brother in al-Jabal of Qom also had children." (p. 30)

This again quotes *Al-Majdī*, referring to Muhammad as son of Ahmad ibn ʻIsa.

Sixth: Sayyid al-Tiqṭaqā (d. 709 AH) in *Al-Asīlī fī Ansāb al-Ṭālibiyyīn* states: *"Among the descendants of Ahmad ibn ʻIsa al-Naqīb is Hasan ibn Abī Ṣahl Ahmad ibn ʻAli ibn Abī Jaʻfar Muhammad ibn Ahmad."* (p. 212)

Seventh: Ibn al-ʻArāj al-Ḥusaynī (d. 787 AH) in *Al-Thabāt al-Musan* notes: *"Ahmad had descendants, including Abu Muhammad al-Ḥasan al-Dallāl in Baghdad. Our teacher al-ʻUmārī saw him there; he died in Baghdad. He was the son of Muhammad ibn ʻAli ibn Muhammad ibn Ahmad ibn ʻIsa al-Rūmī and had several sons, including Abu al-Qāsim Ahmad al-Ashajj, known as al-Naffāt."* (pp. 83-84) This again cites *Al-Majdī*.

Eighth: Ibn Inābah (d. 828 AH) in *ʻUmdat al-Ṭālib* writes: *"Among them is Ahmad al-ʻAtāj, son of Abu Muhammad al-Ḥasan al-Dallāl, son of Muhammad ibn ʻAli ibn Muhammad ibn Ahmad ibn ʻIsa al-Akbar."* (p. 225) This also references *Al-Majdī*.

None of these respected genealogical sources mention a son named Abdullah for Ahmad ibn ʻIsa al-Naqīb. Therefore, the claim in *As-Sulūk* is false, fabricated, and forged. This constitutes the first major flaw in the lineage attributed to Ahmad ibn ʻIsa al-Naqīb.

Later, in the 9th century AH, the Ba'Alwī family attached themselves to this fabricated lineage. Thus, the Ba'Alwī genealogy is a spurious addition based on a false claim. Who, then, can produce a single genealogical book prior to

this period that records Abdullah as a son of Ahmad ibn ‘Isa al-Naqīb?

Chapter Three

On the Ba’Alwi Claim to the Lineage of Abu al-Jadid

Section

The Ba’Alwi Are Not Descendants of the Hashimite Sharaf

When the falsehood of Ali Abu al-Jadid’s lineage was exposed in the 8th century AH—stemming from the fabricated claim that Abdullah was a son of Ahmad ibn Isa—the Ba’Alwi genealogy, which relies on this same fabricated link, was also revealed as invalid.

In the 9th century AH, the Ba’Alwi began claiming descent from the Hashimite Sharaf, tracing their lineage through Alwi ibn Ubayd, whom they identified as a descendant of Ahmad ibn Isa al-Naqib. The name "Ba’Alwi" itself means “descendants of Alwi ibn Ubayd.” They asserted that this Ubayd was the Abdullah mentioned in *As-Sulūk*, and further claimed that Alwi was the brother of Jadid ibn Abdullah. However, *As-Sulūk* does not mention Abdullah having any other name or any other sons besides Jadid. This claim originated from the Ba’Alwi family themselves in the 9th century, as documented in *Al-Burqa al-Mushiqa* by Ali bin Abi Bakr al-Sakran al-Ba’Alwi and others.

Ali al-Sakran (d. 895 AH) wrote in *Al-Burqa al-Mushiqa*: *"This is how the name ‘Ubayd’ is known among the people*

of Hadramawt, as recorded in their books and genealogies; namely, Ubayd ibn Ahmad ibn 'Isa." (p. 150)

I note that al-Sakran made this statement after citing a poem that included the Ba'Alwi genealogy. He recognized that the name used in their records was 'Ubayd,' not 'Ubaydullah' or 'Abdullah.' Yet, after finding the genealogy of Abdullah ibn Ahmad ibn 'Isa al-Naqib in *As-Sulūk*, he assumed 'Ubayd' was actually 'Abdullah.' He explained: *"From what was previously mentioned, taken from the history of Al-Janadi and the summary of Al-Awaji, and discussed earlier in the biography of Imam Abu al-Hasan Ali ibn Muhammad ibn Ahmad Jadid, I understood that it refers to Abdullah ibn Ahmad ibn 'Isa."* (pp. 150–151)

Al-Sakran offered a rationale for this name change: *"In my opinion, the esteemed scholar Imam Abdullah ibn Ahmad ibn 'Isa ibn Muhammad ibn Ali ibn Ja'far, out of great humility, preferred his name be shortened and his lineage downplayed, diminishing its importance and rejecting any claims or desires based on that lineage, thus being called 'Ubayd.'"* (p. 150)

From this, it is clear that al-Sakran was the first to identify 'Ubayd' as a son of Ahmad ibn Isa based on two weak and unfounded claims: first, that 'Ubayd' was actually Abdullah, according to the Ba'Alwi tradition; second, that 'Ubayd' had an older brother named Alwi, also from Ba'Alwi sources—claims unsupported and in direct contradiction to genealogical records spanning the 5th to 8th centuries AH. These earlier genealogies consistently state that Ahmad ibn Isa al-Naqib had only three sons: Muhammad, Ali, and Husayn—none named Abdullah or 'Ubayd.'

Who can provide a single genealogical source from before the 9th century AH that mentions ‘Ubayd’ having an older brother named Alwi?

Therefore, the Ba’Alwi lineage is entirely invalid: a fabricated lineage based on another fabricated lineage, emerging some 550 years after the death of Ahmad ibn Isa al-Naqib.

Section:

The House of Abu'Alawi Is Not the Ba’Alwi Family

The Ba’Alwi family of Tarim has claimed that the references to the House of Abu'Alawi in the book *As-Suluk* pertain to their own lineage, asserting that the scholars mentioned in the text are members of their family. However, this claim is unfounded and unsupported by any external evidence. Instead, they appear to have retroactively aligned parts of their family history with the contents of *As-Suluk*, even fabricating names of their ancestors from the 9th century to resemble those mentioned in the book.

If these claims were anything other than the truth granted by God, we would surely observe numerous inconsistencies.

Al-Janadi (d. 732 AH) mentioned several names that the Ba’Alwi family later claimed as those of their ancestors, including Muhammad ibn Ali, whom they identified as the prominent scholar, Al-Faqih Al-Muqaddam. Al-Janadi stated:

”And from the House (or Lineage) of Abu ‘Alawī there was previously some mention of them, including a mention of

Abī Jadīd, with *the arrivals of Ta'iz.* They are the house of piety (salāḥ) in sufi path (tariqa) and lineage (nasab). *Among them were several, including Ḥasan ibn Muḥammad ibn ʿAlī Baʿ*alawī, a scholar who memorized Al-Wajiz by al-Ghazali. He also had an uncle named Abdur-Rahman ibn Ali ibn Ba'Alawi." (See vol. 2, p. 463)

I say: Is it accurate to claim that this Muhammad ibn Ali Baʿalawi is the same person as Al-Faqih al-Muqaddam?

The statement in question provides two pieces of evidence to help answer this:

First Evidence:

It is said that Muhammad ibn Ali had a son named Hasan. The question is: *Did Al-Faqih al-Muqaddam have a son named Hasan?*

To verify this, let us consult *Shams al-Ẓahīrah* by Ba'Alwi, which states:

"He (Al-Faqih al-Muqaddam) had five sons: Alwi, Ahmad, Ali, Abdullah (who died in Tarim in 663 AH), and Abdur-Rahman (who died between the two holy mosques)." (See p. 78)

From this, it is clear that Al-Faqih al-Muqaddam did not have a son named Hasan.

Second Evidence:

It is reported that Hasan ibn Muhammad ibn Ali had an uncle named Abdur-Rahman, which implies that Muhammad ibn Ali had a brother named Abdur-Rahman.

The question now is: *Did Al-Faqih al-Muqaddam have a brother named Abdur-Rahman?*

Returning again to *Shams al-Ẓahīrah*, we find:

"He had one son, al-Shaykh al-Imam Muhammad, known as Al-Faqih al-Muqaddam..." (See p. 77)

This indicates that Al-Faqih al-Muqaddam was an only son, and therefore had no brothers, including anyone named Abdur-Rahman.

Conclusion:

Based on both pieces of evidence, it is clear that the Muhammad ibn Ali mentioned in *As-Sulūk* is not the same person as Al-Faqih al-Muqaddam.

And also Ali Ba'Alawi:

Ali ibn Abi Bakr al-Sakran claimed that he was Ali Khal'i Qasam. Al-Janadi said:

"Among them was Ali ibn Ba'Alawi, a man of great piety and high standing, who hardly ever missed a prayer. When he sat in prayer and said, 'Peace be upon you, O Prophet,' he would repeat it. When asked why, he replied, 'I will continue to do so until the Prophet (peace be upon him) responds.' He often repeated this. Ali had a son named Muhammad ibn Salah, and a cousin named Ali ibn Ba'Alawi." (See vol. 2, p. 463)

I say: Is it accurate to identify this Ali ibn Ba'Alawi as Ali Khal'i Qasam?

The Ali ibn Baʻ Alawi mentioned in *As-Suluk* has certain distinguishing features: he had a son named Muhammad and a cousin named Ali (see vol. 2, p. 463).

Does Ali Khalʻi Qasam also have a son named Muhammad and a cousin named Ali?

Referring to *Shams al-Ẓahīrah*, we find:

"He had a son named Muhammad, and Muhammad had a son named Alwi. Alwi had two sons: Salim, who left no descendants, and Ali, known as Khalʻi Qasam." (See p. 77)

From this, it appears that Ali Khalʻi Qasam did not have a cousin, because his father, Alwi, was an only child with no brothers.

Therefore, the Ali ibn Baʻ Alawi mentioned in *As-Suluk* is not Ali Khalʻi Qasam.

Section:

On the Biographical Sources as Witnesses

The biographical sources clearly indicate that the Jadid family has no genealogical connection whatsoever to the Baʿ Alwi family.

Al-Sakran, in his book *Al-Burqa* (p. 78), claimed that Abu al-Hasan Ali ibn Muhammad ibn Ahmad ibn Jadid was originally from Tarim. However, Al-Janadi (d. 732 AH), in his well-known historical work *As-Sulūk*, documented the various places where Abu al-Hasan lived: Aden, al-Wahiz, Dhi Hazim, al-Jabal, Taʿiz, India, Dhofar, Dinul, Tihama, Zabid, al-Mahjam, al-Marjaf, and Mecca (Vol. 2, pp. 136–141). Tarim is not mentioned among them—indicating that

he was not from Tarim. So, one must ask: *From where did Al-Sakran derive the claim that he was from Tarim?*

Al-Sakran also stated, in the 9th century, that Abu al-Hasan Ali had a brother named Abdullah who died in Tarim (p. 81). Yet Al-Janadi makes no mention of a brother named Abdullah. Instead, he records that Abu al-Hasan had a brother named Abdul Malik (Vol. 2, p. 136). Again, one must ask: *From which source did Al-Sakran obtain the information about this supposed brother Abdullah in Tarim?* Woe to every liar and sinner! The purpose behind these claims appears to have been to fabricate a historical link between the Jadid family and the Baʿ Alwi family, even though no such connection exists.

Additional evidence disproving any relationship between the two families is found in *Al-ʿAtāyā al-Sunniyya* by King al-ʿAbbās ibn Ali ibn Dawud (d. 778 AH). On page 460, he mentions Abu al-Hasan Ali ibn Muhammad ibn Ahmad of the Jadid family, but he makes no reference to any genealogical connection between him and his contemporary, Abd al-Rahman al-Saqqaf Baʿ Alwi (d. 739 AH).

The fact is, Abd al-Rahman al-Saqqaf was a contemporary of King al-ʿAbbās, who ruled Yemen. If a genealogical link between Abd al-Rahman and the Jadid family had been known among the scholars or people of Yemen at that time, it would likely have been mentioned by the king himself.

It is also significant that King al-ʿAbbās does not mention the Baʿ Alwi lineage at all—not even well-known figures such as Al-Faqih al-Muqaddam, Muhammad Sahib Mirbat,

or Ali Khāliʿ Qasam—despite their being highly praised in *Al-Burqa* in the 9th century as leading scholars.

This raises a critical question:

How can figures who were described in the 9th century as major scholars not be mentioned by the scholars of their own time—or even by those of the generation immediately following them?

Another indication of this is found in the book *Mirʾāt al-Jinān* by Imam al-Yāfiʿī al-Yamanī (d. 768 AH), where he mentions Banū Abā ʿAlawī (Vol. 4, pp. 270–271), yet he does not mention anyone such as Al-Faqīh al-Muqaddam, Muḥammad Ṣāḥib Mirbāṭ, or ʿAlī Khāliʿ Qasam. This supports the conclusion that these individuals are fictional or imaginary figures who only began to appear in the 9th century.

It also confirms that the "Banū BaʿAlawī" referred to by al-Yāfiʿī were in fact the Jadīd family, and not the BaʿAlawī family descended from ʿAbd al-Raḥmān al-Saqqāf, as there is no connection between them.

Furthermore, al-Yāfiʿī mentions other Yemeni scholars in his book, such as Abū al-Ghayth ibn al-Jamīl al-Yamanī and ʿAlī al-Ahdal (Vol. 4, p. 94).

Another indication of this is found in the books *Al-ʿIqd al-Fākher al-Ḥasan* and *Al-ʿUqūd al-Luʾluʾiyyah*, both authored by ʿAlī ibn al-Ḥasan al-Khazrajī (d. 812 AH). In these two works, he mentions Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Aḥmad ibn Jadīd, but he does not mention any genealogical connection between him and the family of ʿAbd al-Raḥmān al-Saqqāf al-BaʿAlawī.

Nor does he mention any of the well-known Baʿ Alawī figures such as Al-Faqīh al-Muqaddam, Muḥammad Ṣāḥib Mirbāṭ, or ʿAlī Khāliʿ Qasam.

Chapter Four

On Imaginary and Fictional Figures in the Baʿ Alwi Family

Section

On the Claim that ʿUbayd is Not a Historical Figure

The Baʿ Alwi family has mentioned in their books that ʿUbayd, or ʿUbayd Allah, or ʿAbd Allah, was a master and religious leader who died in the year 383 AH.

ʿAli ibn Abi Bakr al-Sakran, in *Al-Burqah al-Mushīqah*, wrote:

"He was a generous and exemplary imam." (See p. 134)

Muḥammad ibn Abī Bakr al-Shillī al-Baʿ Alawī (d. 1093 AH), in *Al-Mashraʿ al-Rawī*, said:

"(He is) the shaykh of the shaykhs of Islam," and in another place, *"He was among the hadith memorisers."* (See p. 75)

But unfortunately, not a single book from the 4th or 5th century AH mentions anyone named ʿUbayd as a *sayyid*, *imam*, *shaykh of the shuyūkh of Islam*, or *ḥāfiẓ of ḥadīth*—in fact, not a single book even mentions his name as a known historical person. And this is despite the fact that many books were written during those two centuries.

If it were true that he was a sayyid from the descendants of the Prophet, his name would have appeared in well-known genealogical works that recorded the names of such individuals—books such as:

- *Tahdhīb al-Ansāb* and *Nihāyat al-Alqāb* by al-ʿUbaydī (d. 437 AH),
- *Al-Muntaqal al-Ṭālibī* by Abū Ismāʿīl ibn Ibrāhīm ibn Nāṣir ibn Ṭabāṭabā (d. 479 AH),
- *Al-Majdī fī Ansāb al-Ṭālibīn* by Najm al-Dīn ʿAlī ibn Muḥammad al-ʿUmarī (d. ~490 AH),
- and *Al-Shajarah al-Mubārakah* by Imam Fakhr al-Rāzī (d. 606 AH).

Yet none of these works—written relatively close to his alleged lifetime—mention ʿUbayd at all. This strongly suggests that the 9th-century claim that he was a sayyid is false and fabricated.

How can someone who was not considered a Hāshimī sayyid in his own time suddenly become a Hāshimī sayyid 550 years after his death?

And if it is true that ʿUbayd was an imam in jurisprudence (fiqh), then where is his book that has reached us—just as *Al-Umm* and *Al-Risālah* by Imam al-Shāfiʿī have reached us, despite al-Shāfiʿī living earlier than him?

If someone objects and says, *"Not every imam has a surviving book,"* as is the case with Dāwūd al-Ẓāhirī, then yes, that is true. However, our books today are filled with transmitted statements and opinions of Dāwūd—so where

are the transmitted legal opinions or statements of ʿUbayd in our writings?

And if it is true that he was a juristic imam, his name would have appeared in books like:

- *Aṣḥāb al-Futyā min al-Ṣaḥābah wa-Man Baʿdahum ʿAlā Marātibihim fī Kathrat al-Futyā* by Ibn Ḥazm (d. 456 AH),
- *Ṭabaqāt al-Fuqahāʾ* by Abū Isḥāq al-Shīrāzī (d. 476 AH).

And if it is true that he was a Yemeni jurist, his name would be found in the book *Ṭabaqāt Fuqahāʾ al-Yaman* by ʿUmar ibn Samrah al-Jaʿdī (d. after 586 AH).

And if he was truly one of the Shāfiʿī scholars, his name would have been recorded in works such as:

- *Ṭabaqāt Fuqahāʾ al-Shāfiʿiyyah* by Ibn al-Ṣalāḥ (d. 643 AH),
- or *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* by Tāj al-Dīn al-Subkī (d. 771 AH).

So, if it were true that he was among the ḥuffāẓ (hadith memorisers) and that his narrations were deemed authentic, then his name would have been recorded in works such as:

- *The Book of Those from the Tābiʿīn and Those After Them Whose Narrations Were Considered Authentic by al-Bukhārī and Muslim* by al-Dāraqutnī (d. 385 AH).

And if he were among those whose narrations were weak or abandoned, then his name would appear in:

- *Al-Ḍuʿafāʾ wa al-Matrūkīn* (*The Weak and Abandoned Narrators*), also by al-Dāraqutnī.

In fact, his name should have appeared in *Al-Mukhtalif wa al-Muʾtalif* by al-Dāraqutnī as well, because his name qualifies as one of similar-sounding but different names (i.e., names that are often confused in isnāds).

And if it is true that he was a ḥadīth scholar and was known by the kunya Abū ʿAlawī, as claimed in some BaʿAlawī sources, then his name should be found in works like:

- *Fatḥ al-Bāb fī al-Kunā wa al-Alqāb* by Ibn Mandah al-ʿAbdī (d. 395 AH).

Yet the name ʿUbayd appears in none of these works. Why? Because he was not among the hadith memorisers, contrary to what Muḥammad ibn Abī Bakr al-Shillī al-BaʿAlawī claimed in *Al-Mashraʿ al-Rawī*.

That report is therefore fabricated.

So, who can bring me a single book of narrator biographies that states ʿUbayd was among the ḥuffāẓ (hadith memorisers)?

And if it were true that he was among the Sufis, then his name would be found in works such as:

- *Ṭabaqāt al-Ṣūfiyyah* by Abū ʿAbd al-Raḥmān al-Sulamī (d. 412 AH),

- and *Siyar al-Salaf al-Ṣāliḥīn* by Ismāʿīl al-Taymī al-Iṣbahānī (d. 535 AH).

And if it were true that he was one of the carriers of knowledge, then his name would appear in:

- *Al-Istighnāʾ fī Maʿrifat al-Mashhūrīn min Ḥamalat al-ʿIlm bil-Kunā* by Ibn ʿAbd al-Barr (d. 463 AH).

And if it were true that he was a real historical figure and a man of significance in his time, then his name would be found in:

- *Al-Iklīl fī Akhbār al-Yaman wa Ansāb Ḥimyar* (d. 360 AH),
- *Tārīkh Baghdād* by al-Khaṭīb al-Baghdādī (d. 463 AH),
- *Dhail Tārīkh Mawlidi al-ʿUlamāʾ wa Wafayātihim* by ʿAbd al-ʿAzīz al-Kattānī (d. 466 AH),
- *Tārīkh Muslim al-Laḥjī* (d. 545 AH), which includes the history of Yemen, the Arabs, Islam, and the reports of the Ahl al-Bayt (peace be upon them),
- and *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr (d. 630 AH).

Yet the name ʿUbayd, who is claimed to be the son of Aḥmad ibn ʿĪsā al-Naqīb, does not appear in any of these works—not as a sayyid, a scholar, an imam, or even as a person.

Section

On ʿAlwī ibn ʿUbayd, Muḥammad ibn ʿAlwī, and ʿAlwī ibn Muḥammad as Imaginary Figures

ʿAlī ibn Abī Bakr al-Sakran al-Baʿ Alwī (d. 895 AH), in his book *Al-Burqah al-Mushīqah*, claimed that ʿAlwī was the son of ʿUbayd, though he does not mention the date of his death. Based on the timeline, we estimate it to be 33 years after ʿUbayd's death, i.e., around 416 AH.

He described ʿAlawī as an imam, noble in lineage (meaning a descendant of the Prophet ﷺ), a firmly grounded scholar, and a man of high rank (see p. 136 of *Al-Burqah*).

He also mentioned that Muḥammad ibn ʿAlawī was a shaykh and imam, given the title Jamal al-Dīn (see p. 136), and that he died in 446 AH, according to the margin notes in *Shams al-Ẓahīrah* by ʿAbd al-Raḥmān al-Mashhūr al-Baʿ Alawī.

Al-Sakran further stated that ʿAlawī ibn Muḥammad was an imam, a gnostic (ʿārif), a devout ascetic (zāhid), and a noble descendant (see p. 137).

However, these descriptions by al-Sakran are fabricated claims drawn from thin air, with no support from any authored historical works of their era—the 5th century AH or the periods following it.

Rather, these accounts stem solely from the claims of the family themselves.

If it were true that these individuals were noble descendants—that is, from the lineage of the Prophet ﷺ—then their names would be recorded in the genealogical works of Ahl al-Bayt, such as:

- *Tahdhīb al-Ansāb* and *Nihāyat al-Alqāb* by al-ʿUbaydī (d. 437 AH),

- *Al-Majdī fī Ansāb al-Ṭālibīn* by Najm al-Dīn ʿAlī ibn Muḥammad al-ʿUmarī (d. 490 AH),
- *Al-Muntaqal al-Ṭālibī* by Abū Ismāʿīl ibn Ibrāhīm ibn Nāṣir ibn Ṭabāṭabā (d. 479 AH),
- and *Al-Shajarah al-Mubārakah* by Imām Fakhr al-Rāzī (d. 606 AH).

Yet, their names do not appear at all in any of these works.

In fact, the claim made by Baʿalawī scholars that ʿUbayd—their ancestor—was the son of Aḥmad ibn ʿĪsā al-Naqīb is refuted, because these genealogical sources clearly state that Aḥmad had only three sons: Muḥammad, ʿAlī, and Ḥusayn—none of whom was named ʿUbayd.

And if these three individuals were truly scholars and historical figures, their names would have been recorded in the classical historical and biographical works, such as:

- *Tārīkh Baghdād* by al-Khaṭīb al-Baghdādī (d. 463 AH),
- *Al-Istighnāʾ fī Maʿrifat al-Mashhūrīn min Ḥamalat al-ʿIlm bil-Kunā* by Ibn ʿAbd al-Barr (d. 463 AH),
- *Dhail Tārīkh Mawlidi al-ʿUlamāʾ wa Wafayātihim* by ʿAbd al-ʿAzīz al-Kattānī (d. 466 AH),
- *Siyar al-Salaf al-Ṣāliḥīn* by Ismāʿīl al-Taymī al-Iṣbahānī (d. 535 AH),
- *Tārīkh Muslim al-Laḥjī* (d. 545 AH), which covers the history of Yemen, the Arabs, Islam, and also the Ahl al-Bayt (peace be upon them),

- and *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr (d. 630 AH).

And if it were true that these individuals were among the jurists of Yemen, then their names would have been recorded in the book *Ṭabaqāt Fuqahāʾ al-Yaman* by ʿUmar ibn Samrah al-Jaʿdī (d. after 586 AH).

And if it were true that they were among the Shāfiʿī scholars, then their names would appear in:

- *Ṭabaqāt Fuqahāʾ al-Shāfiʿiyyah* by Ibn al-Ṣalāḥ (d. 643 AH),
- or *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* by Tāj al-Dīn al-Subkī (d. 771 AH).

Yet their names are not mentioned in any of these works—not as nobles, nor as scholars, imams, or even as historical persons.

This provides clear and definitive evidence that these individuals are imaginary and fictional.

Section

On ʿAlī Khāliʿ Qasam ibn ʿAlawī (d. 529 AH?) as a Fictional and Imaginary Person

ʿAlī ibn Abī Bakr al-Sakran (d. 895 AH) claimed that ʿAlī Khāliʿ Qasam was an imam, shaykh, and the most knowledgeable of his time—the greatest scholar of his era. He also claimed that he used to repeatedly say in prayer: *"Peace be upon you, O Prophet"*, until the Prophet ﷺ would reply, saying: *"And peace be upon you, O Shaykh"* (see *Al-Burqah al-Mushīqah*, p. 150).

However, this story about repeating salām to the Prophet is actually borrowed from the book *Al-Sulūk* and was falsely attributed to ʿAlī Khāliʿ Qasam without any evidence. In fact, as shown earlier, the claim has already been proven false.

If it were true that ʿAlī Khāliʿ Qasam was an imam, a shaykh, and the most knowledgeable of his time, then his name would appear in:

- *Ṭabaqāt Fuqahāʾ al-Yaman* by ʿUmar ibn Samrah al-Jaʿdī (d. after 586 AH).

And if he were truly among the Shāfiʿī scholars, then his name would be found in:

- *Ṭabaqāt Fuqahāʾ al-Shāfiʿiyyah* by Ibn al-Ṣalāḥ (d. 643 AH),
- *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* by Tāj al-Dīn al-Subkī (d. 771 AH),
- and *Siyar al-Salaf al-Ṣāliḥīn* by Ismāʿīl al-Taymī al-Iṣbahānī (d. 535 AH).

And if it were true that he was a real historical figure, then his name would be found in historical sources such as:

- *Tārīkh Muslim al-Laḥjī* (d. 545 AH), which documents the history of Yemen, the Arabs, Islam, and also the reports concerning the Ahl al-Bayt (peace be upon them),
- and *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr (d. 630 AH).

However, his name does not appear in any of these books—not as a sayyid, a scholar, an imam, or even as a person. This

provides strong and definitive evidence that he is a fictional and imaginary figure.

Here are the scholars of Ḥaḍramawt who *are* mentioned in *Ṭabaqāt Fuqahā' al-Yaman* by ʿUmar ibn Samrah al-Jaʿdī (d. after 586 AH):

- Muḥammad ibn ʿAbd Allāh al-Ḥaḍramī, resident of Tarīm (see p. 203),
- The Qur'ān reciter of the Two Holy Sanctuaries, Abū ʿAbd Allāh Muḥammad ibn Ibrāhīm ibn Abī Mushayriḥ al-Ḥaḍramī (see p. 187),
- The jurist Muḥammad ibn Mufliḥ al-Ḥaḍramī (see p. 196),
- ʿUmar ibn Muḥammad al-Ḥaḍramī (see p. 239),
- The jurist Muḥammad ibn Sālim al-Ḥaḍramī (see p. 247),
- Muḥammad ibn ʿAlī ibn Yaḥyā ibn al-Ḥaḍramī (see p. 235),
- and the notable figures of Tarīm: Abū Zunayj, Abū Juḥush, and Abū Akdar—the judge of Tarīm—who combined mastery of the seven canonical readings and jurisprudence; also Abū Bukayr, all of whom were martyred in Tarīm in the year 575 AH (see p. 220).

Others include:

- Ibn Abī Dhi'b, a refined poet,
- Muḥammad ibn Abī Dāwūd, a jurist and poet,

- Muḥammad ibn Aḥmad ibn al-Nuʿmān, resident of al-Hijrayn, who studied under the renowned ḥadīth scholar Aḥmad ibn Muḥammad al-Silafī,
- and Ibn Abī al-Ḥubb al-Tarīmī (see pp. 221–222).

These are the known scholars of Tarīm and Ḥaḍramawt in the 6th century AH and earlier. Yet ʿAlī Khāliʿ Qasam is not mentioned among them—nor is a single individual from the BaʿAlawī family listed.

This is despite the claims made in a later BaʿAlawī family source from the 9th century AH, which portrays individuals like:

- Muḥammad Ṣāḥib Mirbāṭ,
- ʿAlawī ibn Muḥammad,
- Muḥammad ibn ʿAlawī,
- ʿAlawī ibn ʿUbayd,
- and ʿUbayd

as prominent scholars from the 4th to 6th centuries AH.

Yet not one of them is mentioned in *Ṭabaqāt Fuqahāʾ al-Yaman* from the 6th century. Why? Because they are imaginary persons.

Section

On the Fact That ʿAlī Khāliʿ Qasam Is Not Mentioned in the Book *Al-Sulūk*

Al-Sakran is the one who scrutinized *Al-Sulūk* by al-Jundī in order to attach a pedigree and to substantiate his claim of noble lineage. Thus, he traced the history of Sharif Abi Al-Jadeed back to the history of his origins, and claimed that Jadīd had a brother named ʿAlwī (see p. 78 of *Al-Burqah al-Mushīqah*) — The fact is that *Al-Suluk* does not mention that Jadeed had a brother named Alwi; rather, it was Al-Sakran who mentioned this without any evidence. Then Al-Sakran took the name Ba'alwi, which is the name of the Jadeed family, as the name of his own family.

Then he took some names mentioned by Al-Jundi from Ba'alawi Jadeed, which were some names of his ancestors, and arranged a series of his ancestors' names to fit what was mentioned in *Al-Suluk*, such as Muhammad bin Ali, Alawi, Abdullah, and Ali — but where the details did not come from God, many contradictions appear.

What Al-Sakran claimed, relative to *Al-Sulūk*, contradicts what is recorded in later BaʿAlwī family sources. For example, Al-Sakran claimed that "ʿAlī BaʿAlawī" in *Al-Sulūk* is none other than ʿAlī Khāliʿ Qasam. However, ʿAlī ibn BaʿAlawī in *Al-Sulūk* has a distinctive feature: he is noted as having a son named Muḥammad and a cousin named ʿAlī (see vol. 2, p. 463 of *Al-Sulūk*).

Does ʿAlī Khāliʿ Qasam have a cousin named ʿAlī? Let us examine *Shams al-Ẓahīrah* in the BaʿAlwī family's internal writing, which states:

"He has a son named Muḥammad; to that Muḥammad is a son named ʿAlwī; and to that ʿAlwī were two sons, Salīm (who left no progeny) and ʿAlī, known as Khāliʿ Qasam." (p. 77)

From this, it appears that ʿAlī Khāliʿ Qasam had no cousin ʿAlī, since his father ʿAlwī had no brothers; ʿAlwī was solitary in his generation. Therefore, the ʿAlī ibn Baʿ Alawī mentioned in *Al-Sulūk* is not ʿAlī Khāliʿ Qasam.

Al-Sakran also claimed that the "ʿAbd Allah" mentioned in *Al-Sulūk* is ʿAbd Allah ibn ʿAlī Khāliʿ Qasam (see p. 137 in *Al-Burqah al-Mushīqah*). But that is incorrect, because al-Jundī says:

"Baqin ilā al-ān, still going*"* — meaning that ʿAbd Allah was still alive in al-Jundī's time, i.e., 732 AH.

Meanwhile, in *Shams al-Ẓahīrah* it is recorded that:

ʿAlī Khāliʿ Qasam died in 529 AH, and his son ʿAbd Allah died later not long after (pp. 70–71).

So how could ʿAbd Allah—who died long before al-Jundī's time—be "still living" in 732 AH? The truth is that the ʿAbd Allah in *Al-Sulūk* is not ʿAbd Allah ibn ʿAlī Khāliʿ Qasam.

Hanīf al-ʿAṭṭās al-Baʿ Alwī, in his reply in his *Hadiyyat al-ʿĪd* (written in the Indonesian language, 6 Shawwāl 1444 AH), claimed that "Muḥammad ibn ʿAlī" in *Al-Sulūk* is Al-Faqīh al-Muqaddam (see p. 18). This is refutable, because "Muḥammad ibn ʿAlī" in *Al-Sulūk* has two distinguishing marks:

1. He has a son named Ḥasan (vol. 2, p. 463 of *Al-Sulūk*).
   But does Al-Faqīh al-Muqaddam have a son named Ḥasan? In *Shams al-Ẓahīrah*, it is stated:

"He had five sons: ʿAlwī, Aḥmad, ʿAlī, ʿAbd Allah (d. in Tarīm, 663 AH), and ʿAbd al-Raḥmān (d. between the two Holy Sanctuaries)."
(p. 78)

There is no son named Ḥasan. Hence, "Muḥammad ibn ʿAlī" in *Al-Sulūk* cannot be Al-Faqīh al-Muqaddam.

2. For "Muḥammad ibn ʿAlī" in *Al-Sulūk*, his brother is named ʿAbd al-Raḥmān.
   The question: does Al-Faqīh al-Muqaddam have a brother named ʿAbd al-Raḥmān? *Shams al-Ẓahīrah* says:

"He had one son, the Shaykh al-Imām Muḥammad, known as Al-Faqīh al-Muqaddam." (p. 77)

That implies he was an only son, with no brothers—so he could not have a brother named ʿAbd al-Raḥmān.

Therefore, the "Muḥammad ibn ʿAlī" in *Al-Sulūk* is unquestionably not Al-Faqīh al-Muqaddam.

Section

On Muhammad Ṣāḥib Mirbāṭ as a Fictional, Imaginary Person

ʿAlī ibn Abī Bakr al-Sakran (d. 895 AH), in his book *Al-Burqah al-Mushīqah*, claimed that Muḥammad ibn ʿAlī, Ṣāḥib Mirbāṭ, was an imam well versed in all disciplines of knowledge, whose teachings spread throughout Yemen, Ḥaḍramawt, and Dhofar. He stated that among his students were Saʿd ibn ʿAlī al-Ẓufārī and ʿAlī ibn ʿAbd Allāh al-Ẓufārī (see pp. 137–138). In the margin notes of *Shams al-Ẓahīrah*,

it is stated that he died in 550 AH (see p. 72). This report, however, is drawn from thin air.

If it were true that Muḥammad Ṣāḥib Mirbāṭ was an imam in jurisprudence, then which of his books has survived to us—just as *Al-Umm* and *Al-Risālah* of Imam al-Shāfiʿī have survived, despite his living earlier? Some might object: "Not every imam has a surviving book," as in the case of Dāwūd al-Ẓāhirī. True, but our contemporary manuscripts and records are full of transmitted legal opinions of Dāwūd—so where are the transmitted juridical opinions of Muḥammad Ṣāḥib Mirbāṭ?

If he was indeed an imam, a sheikh among the sheikhs, and distinguished in all branches of knowledge whose influence extended across Yemen, Ḥaḍramawt, and Dhofar, then his name ought to appear in:

- *Ṭabaqāt Fuqahāʾ al-Yaman* by ʿUmar ibn Samrah al-Jaʿdī (d. after 586 AH),
- If he belonged to the Shāfiʿī school, then in *Ṭabaqāt Fuqahāʾ al-Shāfiʿiyyah* by Ibn al-Ṣalāḥ (d. 643 AH) or *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* by Tāj al-Dīn al-Subkī (d. 771 AH),
- And in *Siyar al-Salaf al-Ṣāliḥīn* by Ismāʿīl al-Taymī al-Iṣbahānī (d. 535 AH),
- *Manāzil al-Aʾimmah al-Arbaʿah* by Yaḥyā ibn Ibrāhīm al-Salmānī (d. 550 AH),
- *Moʿjam al-Safar* by Abū Ṭāhir al-Silafī (d. 576 AH),

- *Nuzhat al-Albāʾ fī Ṭabaqāt al-Udabāʾ* by Abū al-Barakāt al-Anbārī (d. 577 AH).

If he were a real historical figure, his name should likewise appear in major historical and biographical works such as:

- *Tārīkh Muslim al-Laḥjī* (d. 545 AH) which contains the history of Yemen, the Arabs and Islam, as well as news of the Ahl al-Bayt, peace and blessings be upon them,
- *Al-Taḥbīr fī al-Muʿjam al-Kabīr* by al-Samʿānī (d. 562 AH),
- *Tatimmat Sawāni al-Ḥikmah* by al-Bayhaqī (d. 565 AH),
- *Aʿmār al-Aʿyān* by Ibn al-Jawzī (d. 597 AH),
- *Al-Kamāl fī Asmāʾ al-Rijāl* by ʿAbd al-Ghanī al-Maqdisī (d. 600 AH),
- *Laṭāʾif al-Dhakhīrah wa Ṭarāʾif al-Jazīrah* by al-Asʿad ibn Mammātī (d. 606 AH),
- *Muʿjam al-Udabāʾ* or *Irshād al-Arīb ilā Maʿrifat al-Adīb* by Yāqūt al-Ḥamawī (d. 626 AH),
- *Takmīlat al-Ikmāl* by Ibn Nuqṭah (d. 629 AH),
- *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr (d. 630 AH),
- *Juzʾ al-Awhām fī al-Shuyūkh al-Nubul* by Ḍiyāʾ al-Dīn al-Maqdisī (d. 643 AH),
- *Dhail Tārīkh Baghdād* by Ibn al-Najjār (d. 643 AH),

- *Akhbār al-ʿUlamāʾ bi-Akhbār al-Ḥukamāʾ* by Jamāl al-Dīn al-Qiftī (d. 646 AH),
- and *Al-ʿAṭāyā al-Sunniyyah wa al-Mawāhib al-Hannīyah fī al-Manāqib al-Yamaniyyah* by King al-Afdal al-ʿAbbās ibn ʿAlī ibn Dāwūd al-Ghassānī (d. 778 AH).

Yet the name Muḥammad Ṣāḥib Mirbāṭ is not mentioned in any of these works—neither as a sayyid, scholar, imam, nor even as a person. This provides strong and conclusive evidence that he is a fictional, imaginary person.

If he were truly a sayyid descended from the Prophet ﷺ, his name would have been recorded in established genealogical works, such as:

- *Al-Shajarah al-Mubārakah* by Fakhr al-Rāzī (d. 606 AH),
- *Ṭarfat al-Aṣḥāb fī Maʿrifat al-Ansāb* by King al-Ashraf ʿUmar ibn Yūsuf ibn ʿUmar ibn Rasūl al-Yamanī (d. 696 AH),
- *Al-Aṣīlī fī Ansāb al-Ṭālibīn* by al-Ṭiqtaqī (d. 709 AH),
- *Al-Thabit al-Maṣān* by Ibn al-Aʿraj al-Ḥusaynī (d. 787 AH),
- *ʿUmdat al-Ṭālib* by Ibn ʿAnbah (d. 828 AH).

These genealogical works, trusted by scholars in the art of tracing the descendants of the Prophet, were written in the 7th, 8th, and early 9th centuries AH—yet they do not mention Muhammad Ṣāḥib Mirbāṭ as belonging to the

Prophet's lineage. Therefore, the ninth-century claim that he was a sayyid is invalid, fabricated, and forged.

How can someone who was not a noble Husaini sharif Ḥāshimī sayyid in his own time become one after 345 years?
Who can present a single genealogical work that records him as a descendant of the Prophet? When it becomes evident that Muhammad Ṣāḥib Mirbāṭ is not mentioned in any near-contemporary sources, this strongly indicates that the ninth-century claim that he was a sayyid is false and fabricated. How can someone be non-Hāshimī as a sayyid in their own era, and then centuries later be elevated to that status?

Section

That the Title "Ṣāḥib Mirbāṭ" Is Stolen from the Title of Mālik, One of the Kings of Mirbāṭ

The first to mention that the title of Muḥammad ibn ʿAlī Khāliʿ Qasm was Ṣāḥib Mirbāṭ was ʿAlī al-Sakran in his book *Al-Burqah al-Mushīqah* (see page 137). The question is: from which book did he take this information—that Muḥammad ibn ʿAlī Khāliʿ Qasm bore the title Ṣāḥib Mirbāṭ? No single book prior to the ninth century mentions that Muḥammad ibn ʿAlī Khāliʿ Qasm had the title Ṣāḥib Mirbāṭ, nor does any book mention that he was an imam among the imams, a sheikh among the sheikhs, that he was in Mirbāṭ, or that he was buried there.

The title Ṣāḥib Mirbāṭ is actually stolen from Mālik, one of the kings of Mirbāṭ, named Muḥammad ibn Aḥmad al-Akḥal al-Manjūwī Ṣāḥib Mirbāṭ, who died in 600 AH (600 years

after Hijra). See *Al-Kāmil fī al-Tārīkh* by Ibn al-Athīr (d. 630 AH), volume 10, page 203, and *Qilādat al-Naḥr* by Abū Muḥammad Ṭayyib BaMakhramah (d. 947 AH), volume 5, page 10.

Thus, the title Ṣāḥib Mirbāṭ attributed to Muḥammad ibn ʿAlī Khāliʿ Qasm is undoubtedly stolen from the king Muḥammad ibn Aḥmad al-Akḥal al-Manjūwī Ṣāḥib Mirbāṭ.

Whoever can bring me a book written before the ninth century that mentions Ṣāḥib Mirbāṭ as a title for Muḥammad ibn ʿAlī Khāliʿ Qasm, and that he was in Mirbāṭ, and that he was an imam, and that he was buried there—let them do so! Because all these stories only appeared in an internal book from the Baʿ Alwī family in the ninth century and afterward.

Section

That the Shafiʿi Madhhab in Mirbāṭ Did Not Spread Through Muḥammad Ṣāḥib Mirbāṭ

ʿAlwī ibn Ṭāhir ibn ʿAbdullāh al-Ḥaddād al-Bāʿalwī claimed in his book *ʿUqūd al-Almās* that the Shafiʿi madhhab spread in Ẓafār (i.e., Mirbāṭ) through Muḥammad Ṣāḥib Mirbāṭ al-Bāʿalwī (see volume 2, page 100). This is a false claim born out of zealotry and partisanship without knowledge, guidance, or a reliable source. How could a fictional person be the one through whom the Shafiʿi madhhab spread in Ẓafār?

Whoever can bring me a single book written before the ninth century that mentions Muḥammad Ṣāḥib Mirbāṭ al-

Bāʿalwī was in Ẓafār, or that he was a scholar or a jurist—no such book exists.

The truth, according to historical books, is that the Shafiʿi madhhab in Ẓafār spread through Muḥammad ibn ʿAlī al-Qalaʿī (d. 577 AH). Ibn Samrah (d. after 586 AH) said in *Ṭabaqāt Fuqahā' al-Yaman*: "In Mirbāṭ, its mufti and jurist is Muḥammad ibn ʿAlī al-Qalaʿī, who has good writings, including *Qawāʿid al-Muḥaḏhab* and others." (See page 220)

Al-Jundī said in *Al-Sulūk*: "I begin, then, by mentioning the one whose blessing spread and whose writings benefited people—he is Abū ʿAbdallāh Muḥammad ibn ʿAlī ibn al-Ḥasan ibn ʿAlī ibn Abī ʿAlī al-Qalaʿī. It is said that 'al-Qalaʿī' with a fatḥa on the qāf and sukun on the lām refers to the Citadel of Ḥalab (Aleppo) in the Levant, and some say it refers to the citadel of a town in the Maghreb, or other opinions. He was a great jurist. Ibn Samrah did not begin his last chapter except with him, praising him and mentioning his numerous beneficial writings." (See volume 1, page 454)

This great jurist is undoubtedly a historical person, especially since Imam al-Nawawī quoted his sayings in *Al-Majmūʿ*; for example, al-Nawawī said about him: "Abū ʿAbdallāh Muḥammad ibn ʿAlī ibn Abī ʿAlī al-Qalaʿī, may God have mercy on him, said..." (noted for his piety) as a precaution against wiping off the moisture of wudu, based on one of the two transmitted reports. (See *Al-Majmūʿ Sharḥ al-Muḥaḏhab*, vol. 1, p. 276)

Then, ʿAlwī ibn Ṭāhir claimed that al-Qalaʿī was a student of Ṣāḥib Mirbāṭ al-Bāʿalwī (see page 113 of *ʿUqūd al-Almās*). This claim is a lie and forgery unsupported by any book

before the ninth century because how could a great jurist learn from a fictional person?

Section

That the Bāʿalwī Books Stole al-Qalaʿī's History and Misattributed It to Muḥammad Ṣāḥib Mirbāṭ al-Bāʿalwī

Once it became absolutely clear that Abū ʿAbdallāh Muḥammad ibn ʿAlī Ṣāḥib Mirbāṭ is a fictional and imaginary person, I now state that some of his history was stolen from Abū ʿAbdallāh Muḥammad ibn ʿAlī al-Qalaʿī.

First, his name and his father's name—Muḥammad and ʿAlī—were stolen. Second, his kunya (nickname) Abū ʿAbdallāh was stolen. Third, some of his nisba (lineage designation) "al-Qalaʿī" was stolen, which is similar to "Khāliʿ Qasm" (the one who removes his pledge). Fourth, his students were stolen and attributed to Ṣāḥib Mirbāṭ al-Bāʿalwī. Among them is ʿAlī ibn Aḥmad Bā Marwān (d. 624 AH), who was mentioned in the margin of *Shams al-Ẓahira* as a student of Muḥammad Ṣāḥib Mirbāṭ al-Bāʿalwī (see page 72 of *Shams al-Ẓahira*). The truth is that he was a student of al-Qalaʿī, as mentioned in *Al-Sulūk*, volume 1, page 455. Bā Marwān was born in 555 AH as recorded in *Taḥrīr al-Aydī wal-ʿUqūd*, page 11. Muḥammad Ṣāḥib Mirbāṭ died in 550 AH as in the margin of *Shams al-Ẓahira*, page 72. It is astonishing that someone born five years after Muḥammad Ṣāḥib Mirbāṭ's death would be his student.

As for what ʿAlī al-Sakrān mentioned in *Al-Burqa* (p. 138) that Muḥammad Ṣāḥib Mirbāṭ had two students, Saʿd ibn

ʿAlī al-Ẓafārī and ʿAlī ibn ʿAbdullāh al-Ẓafārī, these two are unknown figures in history. Everything said about Saʿd ibn ʿAlī al-Ẓafārī is transmitted from Bāʿalwī books that are unreliable. His personality was only presented to link the history of al-Faqīh al-Muqaddam as if there were correspondences between him and al-Faqīh al-Muqaddam, which in fact never happened.

The first person to mention the history of Saʿd ibn ʿAlī al-Ẓafārī was ʿAbdullāh Muḥammad Bā Ḥasan Jamal al-Layl al-Bāʿalwī (d. 1347 AH) in his book *Nashr al-Nafḥāt al-Miskiyya*, where he claimed to have taken Saʿd ibn ʿAlī al-Ẓafārī's history from the book of his student Muḥammad ibn ʿAlī Bā Ṭaḥn called *Tuḥfat al-Murīd wa Uns al-Mustafīd* (see page 350 of *Nashr al-Nafḥāt*). However, this book *Tuḥfat al-Murīd* does not actually exist. The supposed correspondences between Saʿd al-Ẓafārī and al-Faqīh al-Muqaddam do not exist at all. Who can bring me the book *Tuḥfat al-Murīd* by Bā Ṭaḥn that supposedly contains those correspondences?

What was mentioned in the margin of *Shams al-Ẓahira* that the mother of Muḥammad Ṣāḥib Mirbāṭ was Fatima bint Muḥammad ibn ʿAlī ibn Muḥammad ibn Jadīd (p. 75) is baseless. From which book did they take this information, when *Al-Sulūk* only mentioned Muḥammad's lineage going back to Jadīd ibn ʿAbdullāh? No book before the ninth century mentioned that Muḥammad ibn ʿAlī ibn Muḥammad ibn Jadīd had a daughter named Fatima.

This story was fabricated by Bāʿalwī books starting in the ninth century to link their lineage to the Jadīd family, even

though the Bāʿalwī family has no connection to the Jadīd lineage either by blood or by marriage.

Section

That ʿAbdullāh, ʿAlī, and ʿAlwī, the sons of Muḥammad Ṣāḥib Mirbāṭ, Are Imaginary Persons

Muḥammad ibn ʿAlī Khirrid al-Bāʿalawī mentioned in his book *Ghurur al-Bahāʾ al-Ḍawī* that the Imam al-Qalaʿī gave permission (ijāzah) to ʿAbdullāh ibn Muḥammad Ṣāḥib Mirbāṭ to collect al-Tirmidhī's works (p. 176) and claimed that al-Qalaʿī mentioned him. So the question to Khirrid is: In which book did he mention this? If the report contradicts reality, then it is false.

He also claimed to have seen a written manuscript stating: "That the Sharif recites and Ibn Māḍī listens to his recitation," then Khurrad said: "This Sharif, and God knows best, is ʿAbdullāh ibn as Shaikh al-Faqih Muḥammad ibn ʿAlī (Ṣāḥib Mirbāṭ)" (p. 176). Again, the question is: In which book is this manuscript? And even if we accept it exists, what evidence does the Bāʿalwī family have to confirm Khirrid's claim that the Sharif mentioned is ʿAbdullāh ibn Muḥammad Ṣāḥib Mirbāṭ, especially with his own wording "and God knows best," indicating doubt?

ʿAbdullāh ibn Muḥammad Ṣāḥib Mirbāṭ is entirely an imaginary person; no genealogical or historical books before the ninth century mention him as a syed or scholar. Likewise, ʿAlī and ʿAlwī, sons of Muḥammad Ṣāḥib Mirbāṭ, are also imaginary persons not recorded in genealogical or historical books before him as syed, scholars, or even existing persons.

Section

That al-Faqīh al-Muqaddam Is an Imaginary and Fictional Person

ʿAlī al-Sakrān mentioned in *Al-Burqa al-Mushiqa* that Muḥammad ibn ʿAlī al-Faqīh al-Muqaddam was a Sharif Ḥusaynī—meaning a descendant of the Prophet Muhammad, peace be upon him—and a great sheikh, a gnostic known by God, the jurist, imam, scholar of scholars, a role model for the knowers, a teacher of the investigators, and guide of the seekers, endowed with miraculous blessings, truthful breaths, and noble high virtues, etc. (pp. 95 and 96). It is also mentioned in the margin of *Shams al-Ẓahira* that al-Faqīh al-Muqaddam is one of the most famous personalities, qualified for ijtihād, among the great jurists, thus called "al-Faqīh al-Muqaddam," and died in 653 AH (see p. 77).

But unfortunately, there is not a single book from the seventh and eighth centuries that mentions al-Faqīh al-Muqaddam as a Sharif Ḥusaynī, an imam mujtahid, or a great sheikh. Not a single book mentions his name as an existing person, even though many books were written in those centuries.

If he was truly a Sharif Ḥusaynī descended from the Prophet, then his name would appear in the books that list such descendants, such as:

- *Ṭarfat al-Aṣḥāb fī Maʿrifat al-Ansāb* by al-Malik al-Ashraf ʿUmar ibn Yūsuf ibn ʿUmar ibn Rasūl al-Yamani (d. 696 AH)

- *Al-Aṣīlī fī Ansāb al-Ṭālibīn* by al-Ṭiqṭaqī (d. 709 AH)
- *Al-Thabt al-Muṣān* by Ibn al-ʿArraj al-Ḥusaynī (d. 787 AH)
- *ʿUmdat al-Ṭālib* by Ibn ʿInaba (d. 828 AH)

These are the genealogical books accepted by experts of the craft in the seventh and eighth centuries and the beginning of the ninth century, yet none mention al-Faqīh al-Muqaddam as descended from the Prophet.

Therefore, what was mentioned about him at the end of the ninth century claiming such lineage is rejected as false, fabricated, and forged.

How could someone who was not a Sharif Ḥusaynī or a Sayyid Hāshimī in his own time then become one after his death 242 years later?

Who can bring me a single genealogical book that mentions al-Faqīh al-Muqaddam as descended from the Prophet?

If it is true that al-Faqīh al-Muqaddam was an imam (leader) in jurisprudence, then where is his book that has reached us, just as al-*Umm* and *al-Risālah* of Imam al-Shāfiʿī have reached us, despite him living earlier?

If someone objects that not every imam has a book that has survived—like Dāwūd al-Ẓāhirī—this is true, but our manuscripts today are full of transmitted sayings of Dāwūd; so where are the transmitted sayings of al-Faqīh al-Muqaddam in our manuscripts?

And if he was indeed a scholar, jurist, and historical figure, then his name should be mentioned in the following books:

- *Ṭabaqāt Fuqahāʾ al-Shāfiʿiyyah* by Ibn al-Ṣalāḥ (d. 643 AH)
- *Al-Takmila li-Wafayāt al-Naqqālah* by ʿAbd al-ʿAzīm al-Mundhirī (d. 656 AH)
- *Tuḥfat al-Qādim* by Ibn al-ʿAabār (d. 658 AH)
- *Dhail Takmila al-Ikmāl* by Ibn al-ʿImādīyah (d. 673 AH)
- *Al-Durr al-Thamīn fī Asmāʾ al-Muṣannifīn* by Ibn al-Sāʿī (d. 674 AH)
- *Tahdhīb al-Asmāʾ wa al-Lughāt* by al-Nawawī (d. 676 AH)
- *Takmila Ikmāl al-Ikmāl* by Jamāl al-Dīn Ibn al-Ṣābūn (d. 680 AH)
- *Wafayāt al-Aʿyān* by Ibn Khallikān (d. 681 AH)
- *Ṣillat al-Takmila li-Wafayāt al-Naqqālah* by ʿIzz al-Dīn al-Ḥusaynī (d. 695 AH)
- *Al-Dhail wa al-Takmila li-Kitābī al-Mawṣūl wa al-Ṣilla* by Ibn ʿAbd al-Malik al-Marākishī (d. 703 AH)
- *ʿUnwān al-Dirāyah fī Man ʿArif min al-ʿUlamāʾ fī al-Miʾah al-Sābiʿah bi-Bajāyah* by al-Ghubarīnī (d. 714 AH)
- *Majmaʿ al-Ādāb fī Muʿjam al-Alqāb* by Ibn al-Ghawṭī (d. 723 AH)
- *Al-Sulūk fī Ṭabaqāt al-ʿUlamāʾ wa al-Mulūk* by al-Jundī (d. 732 AH)

- *Tārīkh al-Barzalī al-Muqtafā li-Tārīkh Abī Shāmah* by ʿIlm al-Dīn al-Barzalī (d. 739 AH)
- *Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl* by al-Mizzī Jamāl al-Dīn (d. 742 AH)
- *Ṭabaqāt ʿUlamāʾ al-Ḥadīth* by Ibn ʿAbd al-Hādī (d. 744 AH)
- *Al-Ruwāt al-Thiqāt al-Mutakallam fīhim bimā Lā Yujīb Raddahum*
- *Tadhkirat al-Ḥuffāẓ*
- *Siyar Aʿlām al-Nubalāʾ* — all by Shams al-Dīn al-Dhahabī (d. 748 AH)
- *Al-Badr al-Sāfir ʿan Anas al-Musāfir* by Kamāl al-Dīn al-Adfawī (d. 748 AH)
- The appendix to *Tārīkh Baghdād* by Ibn Abīk al-Dimyāṭī (d. 749 AH)
- *Ikmāl Tahdhīb al-Kamāl* by ʿAlāʾ al-Dīn Maġlaṭāy (d. 762 AH)
- *Fawāt al-Wafayāt* by Ibn Shākir al-Kutbī (d. 764 AH)
- *Aʿyān al-ʿAṣr* and *Aʿwān al-Naṣr*
- *Al-Wāfī bil-Wafayāt* both by al-Ṣafadī (d. 764 AH)
- *Ṭabaqāt al-Shāfiʿiyyah al-Kubrā* and *Muʿjam al-Shuyūkh* both by Tāj al-Dīn al-Subkī (d. 771 AH)
- *Al-Takmīl fī al-Jarḥ wa al-Taʿdīl wa Maʿrifat al-Thiqāt wa al-Duʿafāʾ wa al-Majāhīl* and *Ṭabaqāt al-Shāfiʿīn* both by Ibn Kathīr (d. 774 AH)

- *Al-Wafayāt* by Ibn Rāfiʿ al-Salāmī (d. 774 AH)
- *Al-ʿAṭāyā al-Sunniyyah wa al-Mawāhib al-Hunniyyah fī al-Manāqib al-Yamaniyyah* by al-Malik al-Afḍal al-ʿAbbās ibn ʿAlī ibn Dāwūd al-Ghassānī al-Rasūlī (d. 778 AH)
- *Al-ʿAqd al-Muḏhhab fī Ṭabaqāt Ḥumlāt al-Madhhab* by Ibn al-Mulqīn (d. 804 AH)

These are many of the books on names of men from the seventh, eighth, and early ninth centuries, and none of them mention a person called al-Faqīh al-Muqaddam.

This is an irrefutable proof that al-Faqīh al-Muqaddam was neither an imam, nor a sheikh, nor a hadith scholar, nor a Sufi, nor even a real person.

He is a fictional, imaginary character first mentioned in the ninth century in the book *Al-Burqa al-Mushiqa* by ʿAlī ibn Abī Bakr al-Sakrān, who claims to be one of his descendants.

Section:
On the fact that Muhammad ibn Ali mentioned in *Al-Sulūk* is not al-Faqīh al-Muqaddam

Al-Jundī mentioned some names which Baʿalwī claimed were among the names of their ancestors, including Muhammad ibn Ali, whom they called al-Faqīh al-Muqaddam. Al-Jundī said: "From the family of Abu ʿAlawī, some have been mentioned earlier, along with Abu Jadīd and some from the people of Taʿizz. They are the family of Ṣalāḥ of tarīq and lineage. Among them is a group, including Ḥasan ibn Muhammad ibn Ali Baʿalawī, who was a jurist and memorized al-Wajīz of al-Ghazālī by heart. He had an uncle

named ʻAbd al-Raḥmān ibn ʻAli ibn Baʻalawī." (See Volume 2, page 463)

I ask: Is it correct that this Muhammad ibn ʻAlawī Baʻalawī is al-Faqīh al-Muqaddam? In this phrase, there are two proofs answering this:

The first proof is that he has a son named Ḥasan. So, the question: Does al-Faqīh al-Muqaddam have a son named Ḥasan? Let us refer to Baʻalwī's *Shams al-Zahira*, which states: "He (i.e., al-Faqīh al-Muqaddam) had five sons: ʻAlwī, Aḥmad, ʻAlī, ʻAbd Allāh (who died in Ṭarīm in 663 AH), and ʻAbd al-Raḥmān (who died between the two holy mosques)." (See page 78) It appears then that al-Faqīh al-Muqaddam did not have a son named Ḥasan.

The second proof is that Ḥasan ibn Muhammad ibn Ali had an uncle named ʻAbd al-Raḥmān; that is, Muhammad ibn Ali had a brother named ʻAbd al-Raḥmān. So, the question: Does al-Faqīh al-Muqaddam have a brother named ʻAbd al-Raḥmān? Again, referring to *Shams al-Zahira*, it states: "He had one son, the Sheikh Imam Muhammad, known as al-Faqīh al-Muqaddam (may God bless him and grant him peace)." (See page 77) It appears then that al-Faqīh al-Muqaddam did not have a brother named ʻAbd al-Raḥmān.

Thus, it is concluded that the Muhammad ibn Ali mentioned in *Al-Sulūk* is not al-Faqīh al-Muqaddam.

Section:
On the fact that al-Faqīh al-Muqaddam was not a student of Abu al-Hasan ʻAli ibn Muhammad ibn Ahmad ibn Jadīd

Hanīf al-ʻAṭṭās Baʻalwī and his companions mentioned in their book written in Indonesian, under the title *The Authenticity of the Baʻalwī Lineage*, that al-Faqīh al-Muqaddam was a student of Abu al-Hasan ʻAli ibn Muhammad ibn Ahmad ibn Jadīd. They cited fabricated chains of narration in which al-Faqīh al-Muqaddam reportedly narrated hadiths from him (see page 35). This claim is refuted and taken from a forged and fabricated book called *The Forty Hadiths* written by Sālim ibn Jindān Baʻalwī al-Batāwī (d. 1969 CE) and then attributed to ʻUmar ibn Saʻd al-Ẓafārī (d. 667 AH), who is a fictitious person not mentioned by history.

Al-Jundī in *Al-Sulūk* mentioned the students of Abu al-Hasan ibn Jadīd as: Muḥammad ibn Masʻūd al-Sufālī, Ibn Nāṣir al-Ḥumayrī, Aḥmad ibn Muḥammad al-Junayd, Ḥasan ibn Rāshid, Muḥammad ibn Ibrāhīm al-Fishlī, and al-Faqīh ʻUmar ibn ʻAlī, the owner of the house of Ḥusayn (see Volume 2, page 136), but did not mention al-Faqīh al-Muqaddam among them.

Abū ʻUmar al-ʻUmanī (still alive) mentioned in his treatise titled *Banu al-Muʻallim al-Jubāʼīyūn and Banu al-Jadīd al-ʻAlawīyūn* nine students of Abu al-Hasan ʻAli, namely: Ḥasan ibn Rāshid al-Ḥaḍramī al-ʻAqāmī (d. 638 AH), Abū Bakr ibn Muhammad ibn Nāṣir al-Ḥumayrī (646 AH), Muḥammad ibn Aḥmad ibn Miṣbāḥ al-ʻAnsi al-Aḥūlī (d. 659 AH), Muḥammad ibn Ibrāhīm ibn ʻAlī al-Fishnī (d. 661 AH), Abū Muḥammad ʻAmr ibn ʻAlī ibn ʻAmr al-Ṭabbāʻī (d. 665 AH), ʻAlī ibn Muhammad ibn ʻUthmān ibn Abī al-Fawāris al-Qaynī (d. 688 AH), Ibrāhīm ibn Sulaymān ibn Muḥammad ibn ʻAjlān, Muḥammad ibn Masʻūd al-Sufālī, and Aḥmad ibn Muḥammad ibn Manṣūr al-Junayd al-Mushayriqī (see page

6), and al-Faqīh al-Muqaddam is not mentioned among them.

It becomes clear that the claim of the Ba'alwī family that al-Faqīh al-Muqaddam was a student of Abu al-Hasan 'Ali ibn Jadīd is refuted, and that the book *The Forty* attributed to 'Umar ibn Sa'd is forged and fabricated. All the chains of narration mentioned therein involving 'Abdullah or 'Ali Khāli' Qasm or Muhammad Ṣāḥib Marbāṭ or al-Faqīh al-Muqaddam are lies and clear sins.

Section:
On the fact that al-Faqīh al-Muqaddam was not a student of Bā Marwān

'Alī ibn Abī Bakr al-Sakrān mentioned in *Al-Burqah al-Mushiqah* that al-Faqīh al-Muqaddam was a student of Bā Marwān, who was mentioned in *Al-Sulūk* as being from the House of Abī 'Alawī (see page 97 of *Al-Burqah*). However, this claim is not based on evidence but was mentioned to attach the history of al-Faqīh al-Muqaddam to a historical figure, so that he might appear as a historical person. Al-Jundī in *Al-Sulūk* stated that Bā Marwān was the first to take on Sufism from the House of Abī 'Alawī—that is, from the family of Jadīd. He said in *Al-Sulūk*:

"Among them is Abū Marwān, his nickname, and his name is 'Alī ibn Aḥmad ibn Sālim ibn Muḥammad ibn 'Alī. He had great virtue, and knowledge spread through him extensively in Ḥaḍramawt due to his righteousness and blessing in teaching. He was the author of many works and was the first from the House of Abī 'Alawī to take on Sufism, for they were known mainly for jurisprudence. When al-

Faqīh reached this—that this was Sufism (tasawwuf)—he abandoned it." (See Volume 2, page 463 of *Al-Sulūk*)

Thus, the manuscript from Egypt and Persia did not mention al-Faqīh al-Muqaddam at all.

His phrase "When al-Faqīh reached that," i.e., that sufism (tasawwuf), and the phrase "that is sufism," where sufism is a noun (not a verb), as the predicate of inna. And the phrase "he abandoned it" means that Bā Marwān abandoned jurisprudence and took up sufism.

Then, ʻAbdullāh Muḥammad al-Ḥabshī Baʼalwī changed and added that phrase in his edition of *Tuḥfat al-Zaman fī Tārīkh Sādah al-Yaman* by al-Ḥusayn al-Ahdal (d. 855 AH), where the printed edition has the following phrase:

"Among them is Abū Marwān ʻAlī ibn Aḥmad ibn Sālim, a great jurist; knowledge spread about him extensively in Ḥaḍramawt due to his righteousness and blessing in teaching. He authored works, and Muḥammad ibn ʻAlī Baʻalwī studied jurisprudence from him. He was the first to take on Sufism from the House of Abī ʻAlawī, for they were known for jurisprudence and nobility. When al-Faqīh reached Abū Marwān and found that he was a Sufi, he abandoned him."(See Volume 2, page 428 of *Tuḥfat al-Zaman*, printed edition, edited by ʻAbdullāh Muḥammad al-Ḥabshī Baʻalwī)

See how the name Muḥammad ibn ʻAlī al-Faqīh al-Muqaddam was inserted into that phrase, even though it was not in the original manuscript. *Tuḥfat al-Zaman* by al-Ḥusayn al-Ahdal, a scholar of the ninth century, in the printed edition edited by ʻAbdullāh Muḥammad al-Ḥabshī,

is an inserted, forged book and cannot be relied upon. Indeed, every old book dealing with Baʿalwī history that he edited is not to be trusted because it is not safe from his corrupt hand.

He even dared to include a book titled *Tārīkh Ḥaḍramawt* attributed to an unknown person, Aḥmad ibn ʿAbdullāh Shanbal Baʿalwī, who was said to have died in 920 AH. Neither funeral nor historical books mentioned this person historically or as a scholar, except for books of the Baʿalwī family written nowadays or edited by them, with no mention of original manuscripts or claiming their loss.

Who can bring me the original manuscripts of the old history of Shanbal?

And likewise, the book *Ṭabaqāt al-Khawāṣ Ahl al-Ṣidq wa al-Ikhlāṣ* by al-Sirjī al-Zubaydī (d. 893 AH), in its printed version, is not safe from the tampering of the Baʿalwī family's hands, as it contains additions and deletions that contradict the original manuscripts. It was first printed in 1321 AH in Egypt at the expense of a man from the Baʿalwī family, namely al-Ḥājjī ʿAbbādī Ḥasan al-Kutbī Baʿalwī (d. 1928 CE), and then printed a second time with a foreword by the aforementioned ʿAbdullāh Muḥammad al-Ḥabshī.

An example of such an addition can be seen on pages 195–196, where it says:

"His grandfather Muḥammad al-Madhkūr came from Iraq, along with his cousin ʿAlī, following Sufism. So they settled in the area of Wādī Sahām, and one of his cousins went to the area of Wādī Sardad. He is the grandfather of the sheikhs of Banī al-Qudaīm, and the third went to

Ḥaḍramawt, where he is the grandfather of the sheikhs of the Āl Ba‘alwī there. His lineage and that of his cousins go back to al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib (may God be pleased with him), as mentioned by al Faqīh Ḥusayn al-Ahdal in his history. Al Faqīh Muḥammad al-Madhajan al-Qurashī mentioned in his book *Jawāhir al-Tijān fī Ansāb ‘Adnān wa Qaḥṭān* that the ashraf of Banī al-Qudaīm, Banī al-Baḥr, Banī al-Mubḥasī, Banī al-Aḥjan, and Banī Qa’yish all trace their lineage to the ashraf al-Ḥusaynīyīn (descendants of al-Ḥusayn) through diminutive forms; they are children of one. The ashraf of Banī al-Ahdal and Āl Ba‘alwī unite at Ja‘far al-Ṣādiq, and this is the more accurate [lineage].” (End quote)

This phrase has an added underlined section that does not appear in the original manuscripts. See below for the original manuscripts:

This phrase has an added underlined section to make the claim suitable that the lineage of Banī al-Ahdal meets the Baʿalwī lineage in Jaʿfar al-Ṣādiq, not in ʿUbayd ibn ʿĪsā. In their initial claim, the nobility was said to be between Banī al-Ahdal and Baʿalwī through a single ancestor, namely ʿUbayd ibn ʿĪsā ibn ʿAlawī ibn Muḥammad ibn Ḥumḥām ibn ʿAwn ibn Mūsā al-Kāẓim ibn Jaʿfar al-Ṣādiq.

Ḥusayn al-Ahdal said in *Ṭuḥfat al-Zaman* and narrated to us about some of them that Muḥammad al Madhkur went out with a brother and a cousin, so his brother and cousin headed east, and their descendants, the Āl Baʿalwī, are in Ḥaḍramawt. (End quote, see volume two, page 238.) He also said: "I found in some papers his lineage raised (sanad) as: Muḥammad ibn Sulaymān ibn ʿUbayd ibn ʿĪsā ibn ʿAlawī ibn Muḥammad ibn Ḥumḥām ibn ʿAwn ibn al-Ḥasan ibn al-Ḥusayn (diminutive) ibn ʿAlī Zayn al-ʿĀbidīn." And elsewhere: "Ibn ʿAwn ibn Mūsā al-Kāẓim ibn Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir." (End quote, see volume two, page 238.)

Then, when it became clear that this lineage was rejected by genealogical books because Mūsā al-Kāẓim had no son named ʿAwn, the Baʿalwī moved on from this to the lineage of Banī Jadīd from Aḥmad ibn ʿĪsā ibn Muḥammad ibn ʿAlī al-ʿUraīḍī ibn Jaʿfar al-Ṣādiq.

The addition in *Ṭabaqāt al-Khawāṣ* that the meeting point of the Baʿlawī and Banī al-Ahdal lineages is in Jaʿfar al-Ṣādiq is a way to avoid imagining the meeting point in ʿUbayd ibn ʿĪsā as in their first claim.

Woe to every lying sinner! Their shift to the lineage of Banī Jadīd is also rejected by the testimony of genealogical books

from the 5th to the early 9th century AH, which state that Aḥmad ibn ʻĪsā had no son named ʻAbdullāh or ʻUbayd.

Thus, the Baʻalwī lineage is false and rejected.

Section:
On the fact that correspondence between al-Faqīh al-Muqaddam and Saʻd ibn ʻAlī al-Ẓafārī never actually occurred

ʻAlī al-Sakrān mentioned in *Al-Burqa* that Muḥammad Ṣāḥib Marbāṭ had two students: Saʻd ibn ʻAlī al-Ẓafārī and ʻAlī ibn ʻAbdullāh al-Ẓafārī (p. 138), both of whom are unknown figures in history. Everything reported about Saʻd ibn ʻAlī al-Ẓafārī is taken from Baʻalwī family books, which are not considered reliable. His character was merely narrated to attach the history of al-Faqīh al-Muqaddam to him, claiming there was correspondence between him and al-Faqīh al-Muqaddam — but this never actually happened.

The first to mention the history of Saʻd ibn ʻAlī al-Ẓafārī after ʻAlī al-Sakrān was ʻAbdullāh Muḥammad Bā Ḥasan Jamal al-Layl Baʻalwī (d. 1347 AH) in his book *Nashr al-Nafahāt al-Miskiyya*, where he claimed to have taken it from the book of al-Faqiḥ Muḥammad ibn ʻAlī Bāṭaḥan, a student of Saʻd, called *Tuḥfat al-Murīd wa Uns al-Mustafīd* (see p. 350 of *Nashr al-Nafahāt*). This book, *Tuḥfat al-Murīd*, does not exist at all, and Bāṭaḥan himself is also an unknown figure in history.

The truth is that correspondence between Saʻd al-Ẓafārī and al-Faqīh al-Muqaddam never happened. So who can bring me the book *Tuḥfat al-Murīd* by Bāṭaḥan, which is said to mention that correspondence?

Section:
On the interruption of the chain of transmission of al-Faqīh al-Muqaddam to Abū Madīn

ʻAlī al-Sakrān mentioned in *Al-Burqa* that al-Faqīh al-Muqaddam received the khirqa (spiritual cloak) from Shaykh Shuʻayb ibn al-Ḥusayn Abū Madīan through the mediation of Shaykh ʻAbd al-Raḥmān ibn Muḥammad al-Ḥaḍramī al-Maqʻad and Shaykh ʻAbdullāh ibn ʻAlī al-Ṣāliḥ al-Maghribī (see p. 49). However, Abū Madīan did not have two students named ʻAbd al-Raḥmān and ʻAbdullāh. Ibn Qunfudh (d. 810 AH) mentioned in his book *Uns al-Faqīr wa ʻIzz al-Haqīr* his students, who were Ḥasan ibn Muḥammad al-Ghāfāqī, Muḥammad ibn Ibrāhīm al-Anṣārī, Abū ʻImrān Mūsā al-Ḥallāj, Muḥammad ibn ʻAlī al-Saqṭī, and Abū Masʻūd ibn ʻArīf (see pages 36-40). None of his students were named ʻAbd al-Raḥmān or ʻAbdullāh. Therefore, what ʻAlī al-Sakrān mentioned is without evidence, and the chain of transmission of al-Faqīh al-Muqaddam's ṭarīqa (spiritual order) to Abū Madīan is broken.

Chapter Five
On Revealing Some Books Related to Baʻ Alwi

Section:
On the book *Al-Burqa Al-Mushiqa* by ʻAlī ibn Abī Bakr al-Sakrān (d. 895 AH)

ʻAlī al-Sakrān in *Al-Burqa Al-Mushiqa* was the first to mention the lineage of ʻAlwī ibn ʻUbayd as connected to Aḥmad ibn ʻĪsā. He mentioned his lineage as follows:

He is ʻAlī ibn Abī Bakr al-Sakrān ibn ʻAbd al-Raḥmān al-Saqqāf ibn Muḥammad, the mawla of Dawila, ibn ʻAlī ibn ʻAlwī ibn Muḥammad al-Faqīh al-Muqaddam ibn Muḥammad Ṣāḥib Marbāṭ ibn ʻAlī Khālaʻ Qasm ibn ʻAlwī ibn Muḥammad ibn ʻAlwī ibn ʻUbayd ibn Aḥmad ibn ʻĪsā (p. 48). This lineage is refuted, as mentioned before, because it was taken without any evidence whatsoever. Below is a disclosure of some of what ʻAlī al-Sakrān said in *Al-Burqa*, which contradicts reality:

ʻAlī al-Sakrān claimed a poem speaks of his lineage, saying: "And indeed, the one who spoke well of this lineage is the noble, the exalted: 'A lineage whose pillar is illuminated in highness...Like the full moon, it raises light... And virtues that the enemy testified to... And virtue is what the enemies have testified to.'" (p. 152) However, this poem was mentioned in *Yatīmat al-Dahr* by al-Thalābī (d. 429 AH) (see volume 2, p. 192), showing how a poem from the 5th century praises the lineage of Baʻ Alwi which appeared only in the 9th century.

ʻAlī al-Sakrān also claimed that Ibn Samra (d. 586 AH) mentioned the lineage and history of Baʻ Alwi (p. 83), but this claim contradicts reality. Woe to every liar and sinner! Ibn Samra, in his book *Tabaqāt Fuqahā' al-Yaman* (Classes of Yemeni Jurists), does not mention any of the Baʻ Alwi family such as Muhammad Ṣāḥib Marbāṭ, ʻAlī Khālaʻ Qasm, ʻAlwī, or ʻUbaydullāh, nor does he mention Jadīd or Sālim ibn Baṣrī. Whoever wants to verify this should read that book.

ʻAlī al-Sakrān also claimed that scholars from noble families in Tarīm were lovers and disciples of Baʻ Alwi, such as

Shaykh Abū al-ʻAbbās Faḍl ibn ʻAbdullāh, who is said to have been a student of Muḥammad ibn ʻAlwī ibn Aḥmad ibn al-Faqīh al-Muqaddam (p. 60). However, this mention is without evidence, and Abū al-ʻAbbās Faḍl ibn ʻAbdullāh from the family of Faḍl in the 7th and 8th centuries is unknown. What al-Jundī mentioned in *Al-Sulūk* is Faḍl ibn Muḥammad, who was a muftī in Tarīm around al-Jundī's time, circa 730 AH (vol. 2, p. 468). He is the great grandfather of the author of *Al-Muqaddima al-Ḥaḍramiyya*, Shaykh ʻAbdullāh ibn ʻAbd al-Raḥmān Bāfaḍl (d. 918 AH). His lineage is: ʻAbdullāh ibn ʻAbd al-Raḥmān ibn Abī Bakr ibn Muḥammad al-Ḥāj ibn ʻAbd al-Raḥmān ibn ʻAbdullāh ibn Yaḥyā ibn al-Qāḍī Aḥmad ibn Muḥammad ibn Faḍl ibn Muḥammad ibn ʻAbd al-Karīm Bāfaḍl al-Qaḥṭānī al-Saʻdī al-Madhajī al-Ḥaḍramī al-Tarīmī (see *Al-Muqaddima al-Ḥaḍramiyya*, p. 13).

If it is true that Abū al-ʻAbbās Faḍl ibn ʻAbdullāh is a historical figure, and likewise Muḥammad ibn ʻAlwī ibn Aḥmad ibn al-Faqīh al-Muqaddam, then in reality they must have been contemporaries of Shaykh Faḍl ibn Muḥammad, because the mentioned Muḥammad ibn ʻAlwī is the third successor of al-Faqīh al-Muqaddam as the mawla of Dawila, who was born in 705 AH (see the footnote in *Shams al-Ẓahira*, p. 82). The question then is: why did al-Jundī mention Faḍl ibn Muḥammad but not Faḍl ibn ʻAbdullāh? Who can bring me a book before the ninth century that states that Faḍl ibn ʻAbdullāh was a student of Muḥammad ibn ʻAlwī ibn Aḥmad ibn al-Faqīh al-Muqaddam?

Many great scholars in the 6th, 7th, and 8th centuries from families known for knowledge and piety in Tarīm were later mentioned in the ninth century in Baʻalwi books as

students or followers of so-and-so Ba'Alwi. This led their descendants to mistakenly believe that if their actions did not align with those of the Ba'Alwi family, they had taken a different path than their ancestors. The truth is that such reports are baseless and unsupported by any evidence whatsoever.

So, O people of Tarīm and Ḥaḍramawt, if you want to know the true history, glory, dignity, and high status of your ancestors, do not rely on Ba'Alwi books, for in them you will find nothing but deception, alteration, forgery, distortion, and falsification.

Section

On the book *al-Jawhar al-Shaffāf*

Ba'Alwi claimed that ʿAlī ibn Abī Bakr al-Sakrān (d. 895 AH) was not the first to mention the lineage of the Ba'Alwi family, because it had been mentioned before him in the book *al-Jawhar al-Shaffāf fī Dhikr Karāmat Man Taʿayyana fī Tarīm min al-Sādah wa al-Ashrāf*, a work authored by ʿAbd al-Raḥmān ibn Muḥammad al-Khaṭīb, who is said to have died in the year 855 AH.

However, this claim is refuted by several points:

First: This ʿAbd al-Raḥmān ibn Muḥammad al-Khaṭīb is not a historically known figure. The scholars of the ninth century did not recognize him, nor does ʿAlī al-Sakrān mention his name in *al-Burqah*. If indeed he had preceded him and died in 855 AH, al-Sakrān would have mentioned him in *al-Burqah* and cited him as evidence for his lineage.

Second: I found in *Muʿjam al-Muʾallifīn* by ʿUmar Riḍā Kahālah an entry for a man named ʿAbd al-Raḥmān ibn Muḥammad, who authored *al-Jawhar al-Shaffāf*, but his death is recorded as occurring in 724 AH, not 855 AH. The text reads: "ʿAbd al-Raḥmān ibn Muḥammad ibn ʿAbd al-Raḥmān ibn Muḥammad al-Ḥaḍramī, al-Shāfiʿī, a jurist versed in Sufism, grammar, and hadith, died in the year 724 AH at over one hundred years of age. He authored works in grammar and hadith, among them *al-Jawhar al-Shaffāf fī Karāmāt al-Sādah al-Ashrāf*." (See vol. 5, p. 178.) If he died in 724 AH, how could he have written about people who lived in the ninth century? Likewise, I found in *Hadiyyat al-ʿĀrifīn* a passage similar to that of *Muʿjam al-Muʾallifīn* (see vol. 1, p. 526), and also in *al-Sulūk* by al-Jundī (vol. 2, pp. 32–33).

Third: Abū Muḥammad al-Ṭayyib ibn ʿAbd Allāh Bā Makhramah (d. 947 AH) frequently quotes from ʿAbd al-Raḥmān al-Khaṭīb in his book *Qalādat al-Naḥr*, yet he does not include a biographical notice for him among the scholars of the ninth century. It is possible that al-Khaṭīb was still alive during his time, or that he had no personal knowledge of him and merely cited his book after coming across it. Indeed, one might even say that he happened upon a spurious work falsely attributed to an unknown man named ʿAbd al-Raḥmān al-Khaṭīb and, included it in his book out of good faith. Thus, ʿAbd al-Raḥmān al-Khaṭīb is a person unknown to history, and the title of his alleged book was stolen from the work of ʿAbd al-Raḥmān ibn Muḥammad al-Shibāmī al-Ḥaḍramī, who died in 732 AH.

Section

On the book *Abnā' al-Imām fī Miṣr wa al-Shām* (The Descendants of the Imam in Egypt and Syria)

Yūsuf Jamal al-Layl Baʿalwi (d. 1443 AH) edited the book *Abnā' al-Imām fī Miṣr wa al-Shām* ("The Descendants of the Imam in Egypt and Syria") from a manuscript attributed to Abū al-Maʿmar Yaḥyā ibn Muḥammad ibn Qāsim al-Ḥasanī al-ʿAlawī, known as Ibn Ṭabāṭabā (d. 478 AH). However, this attribution is invalid for several reasons:

First: Yūsuf Jamal al-Layl stated in the introduction that Abū al-Maʿmar died in 199 AH (see *Abnā' al-Imām*, p. 17). He reiterates this when he says:

"There is nothing surprising in this matter if the composition of this book dates to the end of the second Islamic century." (See p. 19). The question, then, is: if Abū al-Maʿmar died in 199 AH, how is it written on the cover that he died in 478 AH? What is the purpose of this alteration?

This shows that Yūsuf was neither certain about the authenticity of the book nor confident about the author's identity. So how could he publish and circulate among people a book about which he himself was uncertain?

Second: Yūsuf Jamal al-Layl included in this printed edition an introduction written by Muḥammad ibn Naṣṣār Ibrāhīm al-Maqdisī (ca. 1351 AH), in which it is stated that Abū al-Maʿmar died in 478 AH. The question arises: did Yūsuf publish the book without reading it, or did he read it but disagree with Muḥammad ibn Naṣṣār regarding the author's date of death? Or did he deliberately act in this way to confuse the readers? If it is true that Muḥammad ibn

Naṣṣār printed this book in his time (i.e., in 1351 AH), then where is that earlier printed edition? For if Yūsuf Jamal al-Layl had a copy of it, he should have included an image or facsimile of it in his publication to prove that the book had been printed before. But since he did not do so, it becomes clear that this printed edition was produced out of thin air. Alternatively, it may be that only a single copy existed privately with him and was not accessible to others, and that it did not contain the name "ʿAbd Allāh ibn Aḥmad ibn ʿĪsā," as it appears in this printed version. Thus, if the original were made public, the falsehood would be exposed — which explains why it was not shown. The conclusion, therefore, is that the name "ʿAbd Allāh ibn Aḥmad" originates from Yūsuf Jamal al-Layl himself.

Third: Abū al-Maʿmar has no known book entitled *Abnāʾ al-Imām*. The works of biographers attest to this. ʿUmar Riḍā Kahālah writes in *Muʿjam al-Muʾallifīn*:

"Yaḥyā ibn Muḥammad al-ʿAlawī, al-Ḥusaynī, al-Shīʿī (Abū al-Maʿmar, Ibn Ṭabāṭabā), a man of letters, genealogist, and theologian from Baghdad. Among his works: a commentary on *al-Lumaʿ* by Ibn Jinnī on grammar, and a treatise on the craft of poetry." (See vol. 13, p. 226). He does not mention any book titled *Abnāʾ al-Imām*. Likewise, Ismāʿīl Pasha al-Baghdādī writes in *Hadiyyat al-ʿĀrifīn, Asmāʾ al-Muʾallifīn wa Āthār al-Muṣannifīn*: "The noble Abū al-Maʿmar Yaḥyā ibn Muḥammad, known as Ibn Ṭabāṭabā al-ʿAlawī al-Ḥusaynī (d. 478 AH). He wrote a commentary on *al-Lumaʿ* by Ibn Jinnī in grammar." (See vol. 2, p. 519). He too does not list any work titled *Abnāʾ al-Imām*. The same is true in al-Ziriklī's *al-Aʿlām* (vol. 8, p. 164).

Therefore, it is not permissible for them to cite *al-Shajarah al-Mubārakah* ("The Blessed Tree") as if it were the same as *Abnā' al-Imām*, for the two are entirely different works. The manuscripts of *al-Shajarah al-Mubārakah* are preserved in the library of the Sultan Aḥmad III Mosque in Istanbul, under manuscript number 2677. Whoever seeks it will find clear evidence within it that its author is Imām Fakhr al-Dīn al-Rāzī, and that it was written in 597 AH. As for *Abnā' al-Imām*, Yūsuf Jamal al-Layl published it "out of thin air" — he cannot produce the manuscript or even indicate where it exists.

Fourth: The genealogist Dr. ʿAbd al-Raḥmān ibn Mājid al-Qarājā stated that *Abnā' al-Imām* is counted among the *manḥūl* (forged) works — books falsely attributed to early authors but actually written in our own era by fabricators, intended to distort history or to insert impostors into noble lineages. (See *al-Kāfī al-Muntakhab*, p. 106).

Hence, there is no justification or decency for anyone to use *Abnā' al-Imām* as proof for the lineage of the Baʿalwi family.

Section

On the Book *al-Bahā' fī Tārīkh Ḥaḍramawt* by ʿAbd al-Raḥmān ibn ʿAlī ibn Ḥassān (d. 818 AH)

This book has not been spared from the corrupting hand of the Baʿalwi editors. It was printed under the supervision of ʿAbd Allāh Muḥammad al-Ḥabshī (previously mentioned), who inserted into it whatever he wished to insert. For example, he inserted the statement that *al-Faqīh al-Muqaddam* died in the year 652 AH — a report that does **not** appear in the original manuscripts (see p. 125). He

himself admits in the footnote that this detail is absent from them, yet such an admission does not excuse him from criticism.

For a verifier (*muḥaqqiq*) is not permitted to add anything to the original manuscripts. If he wishes to make a comment, he must place it in the footnotes and leave the manuscript text as it is, so that readers are not deceived by interpolations.

Section

On the Book *Tuhfat al-Zaman* by al-Ḥusayn al-Ahdal

The printed edition of this book has likewise not been safe from the corrupting hand of the **Ba'Alwi**.

Al-Jundī stated in *al-Sulūk* that *Bā Marwān* was the first to practice Sufism from the family of Abū ʿAlawī — that is, from the *Jadīd* lineage. Al-Jundī says in *al-Sulūk*:

"Among them was Abū Marwān, by epithet, whose name was ʿAlī ibn Aḥmad ibn Sālim ibn Muḥammad ibn ʿAlī. He was a great jurist and a righteous man through whom knowledge spread widely in Ḥaḍramawt, due to his piety and the blessing in his teaching. He was the author of many works and was the first to take up Sufism from the family of Abū ʿAlawī, as they were known only for jurisprudence. When the *Faqīh* heard of this — that it was Sufism — he abandoned him." (See *al-Sulūk*, vol. 2, p. 463).

This is exactly how the text appears in the manuscripts of Cairo and Paris — with no mention whatsoever of *al-Faqīh al-Muqaddam*.

His words, *"When the Faqīh heard of that"* — meaning that Sufism — and *"he said, 'this is taṣawwuf'"* — *taṣawwuf* being a noun, not a verb, and serving as the predicate of *inna* — and *"he abandoned him"* means that Bā Marwān abandoned jurisprudence and adopted Sufism.

Later, ʿAbd Allāh Muḥammad al-Ḥabshī **Ba'Alwi** edited and published *Tuhfat al-Zaman fī Tārīkh Sādāt al-Yaman* by al-Ḥusayn al-Ahdal (d. 855 AH), a book whose material is largely derived from *al-Sulūk*. In his printed edition, the text appears as follows:

"Among them was Abū Marwān ʿAlī ibn Aḥmad ibn Sālim, a great jurist through whom knowledge spread widely in Ḥaḍramawt due to his piety and the blessing of his teaching. He was the author of many works, and **Muḥammad ibn ʿAlī Ba'Alwi** studied jurisprudence under him. He was the first to adopt Sufism from the family of Abū ʿAlawī, for they were known only for jurisprudence and noble lineage. When *al-Faqīh Abū Marwān* learned that he had taken up Sufism, he abandoned him." Thus said al-Jundī. (*See Tuhfat al-Zaman*, vol. 2, p. 428, ed. ʿAbd Allāh Muḥammad al-Ḥabshī Ba'Alwi).

Observe how the editor inserted the name of **Muḥammad ibn ʿAlī al-Faqīh al-Muqaddam** into that passage and claimed that this wording was found in the original manuscript.

But who can produce those manuscripts so that this alteration might be attributed to al-Ahdal and not to al-Ḥabshī?

Therefore, *Tuhfat al-Zaman* by al-Ḥusayn al-Ahdal — a scholar of the ninth century AH — as printed under the

supervision of ʿAbd Allāh Muḥammad al-Ḥabshī, is an interpolated and falsified work that cannot be used as reliable evidence.

Section

On the Book *Ṭabaqāt al-Khawāṣ Ahl al-Ṣidq wa al-Ikhlāṣ* by al-Sarjī al-Zabīdī (d. 893 AH)

This book, too, has not been spared from the corrupting hand of the **Baʿ Alwi** editors. The printed editions contain additions and omissions that contradict the original manuscripts.

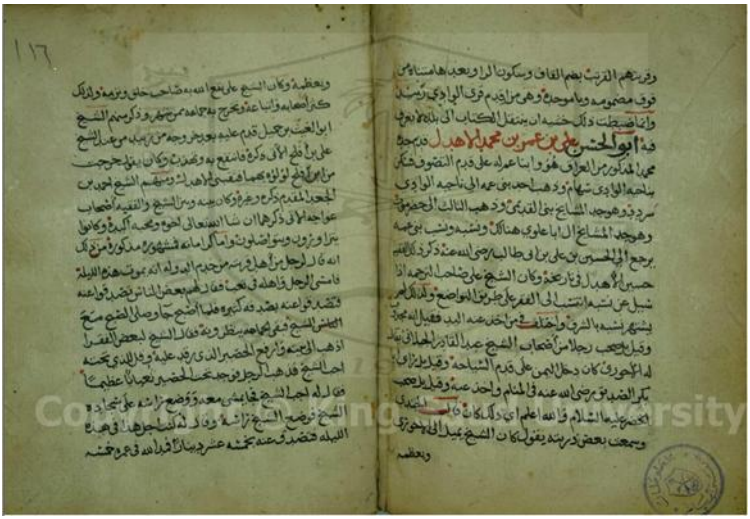
It was first printed in Egypt in the year 1321 AH, at the expense of a man from the **Baʿ Alwi** family — al-Ḥāj ʿUbādī Ḥasan al-Kutbī **Baʿ Alwi** (d. 1928 CE). It was later printed a second time, with an introduction by ʿAbd Allāh Muḥammad al-Ḥabshī.

As an example of the **inserted additions**, see pages 195–196 of the printed edition, where the following appears:

"His grandfather Muḥammad mentioned above came from Iraq together with two of his cousins, all of them upon the path of Sufism. He settled in the valley region of Sihām; one of his two cousins went to the valley region of Surdud, who became the ancestor of the shaykhs of Banū al-Qudaimī; and the third went to Ḥaḍramawt, who became the ancestor of the shaykhs of the **Āl Baʿ Alwi** there. His lineage and that of his cousins trace back to al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib (may God be pleased with him). This was mentioned by al-Faqīh Ḥusayn al-Ahdal in his history, and by al-Faqīh Muḥammad al-Mudahjin al-Qurashī in his book *Jawāhir al-Tījān fī Ansāb ʿAdnān wa Qaḥṭān*, wherein it is stated that

the noble families of Banū al-Qudaimī, Banū al-Baḥr, Banū al-Mubḥaṣī, Banū al-Aḥjan, and Banū Qaʿīsh all descend, in the diminutive sense, from the noble al-Ḥusaynī line, being the sons of one ancestor; and that the noble families of Banū al-Ahdal and Āl Baʿ Alwi meet in Jaʿfar al-Ṣādiq — and this is the correct view." Then it continues: "And the shaykh ʿAlī, the subject of the biography..."

This passage contains **interpolated phrases** that are **absent from the original manuscripts**. Compare the following from the authentic manuscript versions:



The underlined passage was inserted **to make the claim appear consistent** — namely, that the lineage of Banū al-Ahdal and that of the **Baʿ Alwi** meet in Jaʿfar al-Ṣādiq, rather than in ʿUbayd ibn ʿĪsā.

For in their **earliest claim to noble descent**, the Banū al-Ahdal and the **Baʿ Alwi** shared one common ancestor, namely **ʿUbayd ibn ʿĪsā ibn ʿAlawī ibn Muḥammad ibn Ḥamḥām ibn ʿAwn ibn Mūsā al-Kāẓim ibn Jaʿfar al-Ṣādiq**.

Ḥusayn al-Ahdal said in *Tuhfat al-Zaman*:

"It has been related to us by some that the aforementioned Muḥammad departed along with his brother and a cousin. His brother and cousin went eastward, and their descendants are the **Āl Baʿ Alwi** in Ḥaḍramawt." (*See* vol. 2, p. 238).

He also said:

"And I found in some papers his genealogy traced upward as follows: Muḥammad ibn Sulaymān ibn ʿUbayd ibn ʿĪsā ibn ʿAlawī ibn Muḥammad ibn Ḥamḥām ibn ʿAwn ibn al-Ḥasan ibn al-Ḥusayn (in diminutive form) ibn ʿAlī Zayn al-ʿĀbidīn; and in another place: ibn ʿAwn ibn Mūsā al-Kāẓim ibn Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir." (*See* vol. 2, p. 238 as well).

Then, when it became evident that this lineage was rejected by the books of genealogy — since Mūsā al-Kāẓim had no son named ʿAwn — the Baʿ Alwi abandoned that genealogy and shifted instead to the lineage of *Banū Jadīd*, tracing it through Aḥmad ibn ʿĪsā ibn Muḥammad ibn ʿAlī al-ʿUraiḍī ibn Jaʿfar al-Ṣādiq.

Thus, the insertion found in *Ṭabaqāt al-Khawāṣ* — that the lineage of the Baʿ Alwi and Banū al-Ahdal meet in Jaʿfar al-Ṣādiq — was meant to divert attention from their earlier claim that the connection was through ʿUbayd ibn ʿĪsā.

Woe to every sinful fabricator! For their transfer to this new lineage is also invalid, as the genealogical sources from the 5th to the early 9th centuries AH testify that Aḥmad ibn ʿĪsā had no son named ʿAbd Allāh or ʿUbayd.

Therefore, the lineage of the Ba'Alwi is false and rejected.

Section

On the Book *Tārīkh Ḥaḍramawt* (also known as *Tārīkh Shanbal*)

This book is a forged and fabricated work, falsely attributed to an unknown person named Aḥmad ibn ʿAbd Allāh Shanbal Ba'Alwi, who is said to have died in the year 920 AH. No biographical or historical work mentions such a person as a scholar or historical figure — except for writings originating from the Ba'Alwi family in recent times, or edited by their affiliates, often without any reference to original manuscripts, or by claiming that those manuscripts were later "lost."

So who can produce for me the old manuscripts of *Tārīkh Shanbal*?
Most of its content is, in fact, taken from *Tārīkh Ibn Ḥassān*.

Professor Sālim Faraj Maflaḥ stated:

"Aḥmad ʿAbd Allāh Shanbal Ba'Alwi is an unknown figure — indeed, an entirely obscure and unverified person."

(Quoted in *al-Tazwīr wa Istilāb al-Huwiyya*, 1st edition, 2021 CE, published by Dār Ḥaḍramawt li al-Dirāsāt wa al-Nashr.)

Section

On the Book *ʿUqūd al-Almās* by al-ʿAlawī ibn Ṭāhir al-Ḥaddād (d. 1962 CE)

He was a man from the Baʿ Alwi family, zealous in his pursuit of manuscripts that could support the Baʿ Alwi lineage and history — both of which are absent from early sources. He authored several works to defend his family's claimed ancestry and heritage, among them *ʿUqūd al-Almās* ("Necklaces of Diamonds").

In that book, he made several statements inconsistent with historical reality, and one cannot avoid saying that he fabricated false claims — if one does not outright call him a liar.

Here is one example of his fabrications:

Al-ʿAlawī ibn Ṭāhir al-Ḥaddād said:

"As for the epithet *al-Naffāṭ*, it was never mentioned by the early genealogists for Imām al-Muhājir Aḥmad ibn ʿĪsā al-Akbar — such as al-ʿUbaydlī, al-ʿUmarī, and others." (*ʿUqūd al-Almās*, vol. 2, p. 11)

However, the fact is that al-ʿUbaydlī clearly states in his *Tahdhīb al-Ansāb*:

"And Aḥmad ibn ʿĪsā al-Naqīb, a descendant of Muḥammad ibn ʿAlī al-ʿUraiḍī, was called *al-Naffāṭ* ('the oil dealer')." (See *Tahdhīb al-Ansāb*, p. 176)

This is an explicit statement from al-ʿUbaydlī that Aḥmad ibn ʿĪsā bore the epithet al-Naffāṭ.

Likewise, al-ʿUmarī says in *al-Majdī*:

"Aḥmad Abū al-Qāsim al-Abḥ, known as *al-Naffāṭ* because he traded in oil. His descendants remained in Baghdad — among them al-Ḥasan Abū Muḥammad al-Dallāl, who lived by the houses in Baghdad. I saw him shortly before his death. He was the son of Muḥammad ibn ʿAlī ibn Muḥammad ibn Aḥmad ibn ʿĪsā ibn Muḥammad ibn al-ʿUraiḍī." (See *al-Majdī*, p. 337)

This, too, is an explicit confirmation from al-ʿUmarī that he was called *al-Naffāṭ*.

Therefore, whoever reads the book of al-ʿAlawī ibn Ṭāhir al-Ḥaddād must exercise caution and always verify his claims by consulting the reliable original sources.

Section

On the Works of Sālim ibn Jindān Baʿ Alwi of Jakarta (d. 1969 CE)

Sālim ibn Jindān authored several books in which he discussed his genealogy — among them *Rawḍat al-Wildān fī Thabat Ibn Jindān*. He does not differ from the rest of the Baʿ Alwi family in exaggerating the history of his ancestors.

In that book, he wrote that *al-Faqīh al-Muqaddam* had attained the rank of al-Ṣiddīqiyyah, al-Qutbiyyah, and Ijtihād (supreme scholarship) — see p. 148. The question, however, is: How could someone unrecorded in historical sources be among the mujtahids (independent jurists)?

Sālim ibn Jindān did not know that *al-Faqīh al-Muqaddam* was a fictional figure; rather, from childhood he had merely repeated what his forefathers told him about their ancestors, then embellished those tales with his imagination.

He also claimed that his ancestors — such as ʿAlī Khāliʿ Qasam and Muḥammad Ṣāḥib Mirbāṭ — were ḥadīth scholars (muḥaddithūn) (see p. 153).
But how could they have been ḥadīth transmitters when their names do not appear in the biographical dictionaries of narrators?

He further stated that Abū al-Ḥasan ʿAlī ibn Muḥammad ibn Aḥmad ibn Muḥammad ibn Jadīd heard ḥadīth from ʿAlwī ibn ʿUbayd Allāh (see the same page).
The question is: How could Abū al-Ḥasan ʿAlī, who died in 620 AH, have heard from ʿAlwī ibn ʿUbayd Allāh, who died in 400 AH?

Sālim ibn Jindān also wrote that ʿAlwī ibn ʿAbd Allāh was a student of Abū Ṭālib al-Makkī (see p. 154).
But this claim has absolutely no basis, for Abū Ṭālib al-Makkī had no disciple by that name.
In *Siyar Aʿlām al-Nubalāʾ*, his students are listed as ʿAbd al-ʿAzīz al-Ajzī and Abū al-Qāsim ibn Bishrān (see vol. 16, p. 537), and no student named ʿAlawī is mentioned.

Sālim further claimed that the people of Nusantara embraced Islam through the influence of the Baʿalwi family — which is a falsehood and a theft of others' history. Islam had already spread in Nusantara in the 8th century AH, as mentioned by Ibn Baṭṭūṭah (d. 779 AH) in his *Tuḥfat al-Nuẓẓār fī Gharāʾib al-Amṣār wa ʿAjāʾib al-Asfār*, where he

states that the Sultan al-Malik al-Ẓāhir and his people followed the Shāfiʿī school (see p. 630).

He also claimed that the kings of Palembang were from the Baʻ Alwi line, descending from ʿAlwī ibn Muḥammad Ṣāḥib Mirbāṭ (see p. 247 of *Rawḍat al-Wildān*), without providing any evidence. But when it has become clear that Muḥammad Ṣāḥib Mirbāṭ is a fictional person, how could Sālim have linked the lineage of the kings of Palembang to him?

How unfortunate that such a great royal family should be traced back to an imaginary figure.

Sālim ibn Jindān also wrote in *al-Khulāṣah al-Kāfiyah* that the Nine Saints (Wali Songo) of Java were from the Baʻ Alwi family, descending from ʿAbd al-Mālik ibn ʿAlwī ibn Muḥammad Ṣāḥib Mirbāṭ (see p. 35). This claim was made out of thin air, without any evidence whatsoever.

ʿAbd al-Mālik, ʿAlwī, and Muḥammad Ṣāḥib Mirbāṭ are all fictional persons unrecorded in the history of their alleged time. The Wali Songo were real and great men who played an enormous role in spreading Islam widely and rapidly throughout their era, and their genealogy has no connection to the Baʻ Alwi — except in Baʻ Alwi-authored books and forged manuscripts such as *Negara Kerta Bumi*. So who can produce a single book from the time of the Wali Songo stating that they were from the Baʻ Alwi family?

Among the Baʻ Alwi family and the ʻulamāʾ of Yemen, Sālim ibn Jindān is not considered a reliable authority. Muḥammad Abū Bakr Bādhīb al-Yamanī — the editor of *al-*

Rawḍ al-Jalī — stated on his Telegram account (posted May 16, 2024) that:

"The books of Sālim ibn Jindān are unreliable and not to be depended upon. They contain much recklessness, exaggeration, and other flaws, and offer no real scholarly value."

He also said that Sālim's book *al-Durr wa al-Yāqūt* is not to be relied upon. And Saqāf ʿAlī al-Kāf described Sālim ibn Jindān's genealogical writings as fabrications unworthy of trust.

Screenshots of these statements are included in my book *ʿUlamā' Nusantara Yuqāḍūna Nasaban Muzayafan* ("The Scholars of Nusantara Expose a Forged Lineage"), in Indonesian, p. 145.

Section

On the Book *al-Rawḍ al-Jalī* — A Forgery Falsely Attributed to Imām al-Murtaḍā al-Zabīdī (d. 1205 AH)

The book *al-Rawḍ al-Jalī* is falsely attributed to Imām al-Murtaḍā al-Zabīdī; it is not his work. This book was printed from forged manuscripts written by Ḥasan Muḥammad Qāsim (d. 1394 AH) of Egypt. There is no evidence that Imām al-Zabīdī ever authored a book called *al-Rawḍ al-Jalī* — except in Qāsim's own claim.

The said Ḥasan Muḥammad Qāsim had connections with the Ba'Alwi family in Egypt, such as ʿAlī ibn Muḥammad ibn Yaḥyā, a student of ʿAlwī ibn Ṭāhir al-Ḥaddād, the author of *ʿUqūd al-Almās* mentioned earlier. He (Qāsim) sent these forged manuscripts in 1352 AH to ʿAlwī ibn Ṭāhir in

Indonesia. The manuscripts themselves were written in 1350 AH.

ʿAlawī ibn Ṭāhir claimed that they were copied from the manuscripts of ʿAbd al-Muʿṭī al-Sayyid al-Wafāʾī, dated 1196 AH, and that they were copies of Imām al-Zabīdī's originals. He further stated that the manuscripts of ʿAbd al-Muʿṭī were once kept in the library of the Wafāʾī family in Egypt, but that they were sold and are now lost.
See the introduction of *al-Rawḍ al-Jalī*, printed by Dār al-Fatḥ, edited by Muḥammad Abū Bakr Bādhīb, 1443 AH.

In conclusion, *al-Rawḍ al-Jalī* is a forged and fabricated work, and it cannot be relied upon or used as evidence. Who, then, can produce the supposed manuscripts of ʿAbd al-Muʿṭī?

Ḥasan Muḥammad Qāsim is a well-known forger of manuscripts; even before *al-Rawḍ al-Jalī*, he forged the book *Akhbār al-Zaynabāt*.

Section

On the Book *al-Nafḥah al-ʿAnbariyyah* by Muḥammad Kāẓim ibn Abī Futūḥ al-Yamanī (d. 880 AH)

This is the first genealogical book to mention the lineage of Jadīd ibn ʿAbd Allāh — without any prior genealogical source to support it and in contradiction to earlier works.

Genealogists have agreed that for a genealogical work to be reliable, it must not contradict earlier recognized genealogical sources.
Al-Nassābah (the genealogist) Shaykh Khalīl ibn Ibrāhīm said in his *Muqaddimāt fī ʿIlm al-Ansāb*:

“The condition for relying on a genealogical document (al-riqʿah) is that it must not contradict the established originals.” (See p. 85.)

Likewise, Fuʾād ibn ʿAbdah ibn Abī al-Ghayth al-Jīzānī said in *Uṣūl ʿIlm al-Ansāb wa al-Mufāḍalah bayn al-Ansāb*:

“When verifying a lineage, the sources we depend upon must be the old genealogical books written before the modern era, when people were closer to knowing their true origins.” (See pp. 76–77.)

It is likely that the author of *al-Nafḥah al-ʿAnbariyyah* derived the lineage of Jadīd from a historical rather than genealogical source — namely *al-Sulūk* by al-Jundī (d. 732 AH).

However, genealogists state that lineage cannot be established from historical works, especially when those works contradict genealogical authorities, as *al-Sulūk* does in the case of Jadīd.

Al-Nassābah ʿAbd al-Raḥmān ibn Mājid al-Qarājā wrote in *al-Kāfī al-Mukhtār*:

“A historian’s statement cannot take precedence over that of a genealogist, especially when the genealogist lived closer in time or place to the lineage being discussed.” (See p. 71.)

One remarkable flaw in the book is that the author attributes the lineage of Jadīd to Aḥmad ibn ʿĪsā, yet he never once links Jadīd to ʿAbd al-Raḥmān al-Saqqāf, even though he lived in the ninth century AH, contemporary with ʿAlī al-Sakrān, ʿAbd Allāh al-ʿAydarūs, and others from the

family of al-Saqqāf. This is clear evidence that the people of Yemen in that century knew that the family of Jadīd had no connection to the descendants of al-Saqqāf.

Hence, *al-Nafḥah al-ʿAnbariyyah* cannot be used as evidence to establish the lineage of Jadīd ibn ʿAbd Allāh to Aḥmad ibn ʿĪsā, let alone to the family of ʿAbd al-Raḥmān al-Saqqāf, as it contradicts earlier genealogical sources.

Moreover, scholars have criticized the author of *al-Nafḥah* for lack of reliability:

> Mahdī al-Rajāʾī, in his introduction to *al-Nafḥah al-ʿAnbariyyah*, wrote:

"It appears that the author did not consult genealogical works at all, but rather wrote from whatever came to his mind, without reviewing dependable sources." (See introduction, p. 124.)

> Abū Muʿāwiyah al-Bayrūtī remarked:

"I testify that the author of *al-Nafḥah* does not belong among the experts of this field. Does he not know that whoever writes outside his discipline exposes himself to error and ridicule?" (See *Critique of al-Nafḥah al-ʿAnbariyyah*, on the Ahl al-Ḥadīth forum, thread no. 1503/419.)

> ʿAbd al-Raḥmān ibn Mājid al-Qarājā, in *al-Kāfī al-Mukhtār*, wrote regarding *al-Nafḥah*:

"It is not a strong authority, though one may benefit from it; most likely the author took his information from the people of Yemen." (See p. 138.)

Section

On the Book *Tuḥfat al-Ṭālib bi-Maʿrifat Man Yantasib ilā ʿAbd Allāh wa Abī Ṭālib* by al-Samarqandī (d. 996 AH)

This book is the first genealogical work to mention the lineage of Baʿ Alwi, attributing it to Aḥmad ibn ʿĪsā. However, the author admits that he took this information not from earlier genealogical sources, but from some marginal notes he found (see pp. 76–77 of *Tuḥfat al-Ṭālib*). Therefore, what is stated in this book cannot be relied upon, because it contradicts earlier genealogical works from the fifth to the eighth centuries, which do not mention Aḥmad ibn ʿĪsā having a son named ʿUbayd or ʿAbd Allāh. As previously mentioned, the condition for relying on genealogical books is that they must not contradict established sources.

Chapter Six

On the Invalidity of the Baʿ Alwi Lineage by All Methods of Verification

Section

On the Invalidity of the Baʿ Alwi Lineage through Fame and Widespread Recognition

The genealogist al-Sayyid al-Ḥusayn ibn Ḥaydar al-Hāshimī writes in *Rasā'il fī ʿIlm al-Ansāb*:

"Genealogical scholars have identified five methods to establish a lineage. The first method is widespread recognition and fame in one's country, fame that produces

knowledge and is confirmed by multiple people whose agreement cannot be doubted, provided there is no opposing evidence. Widespread recognition (al-istifāḍah) means hearing from multiple sources, and it is among the clearest proofs. It is conditioned by the impossibility of direct observation, as lineage is not a matter visible to the eye." (See p. 101.)

Thus, the first method for establishing lineage is widespread recognition, provided there is no opposing evidence.

Even though the Baʿ Alwi lineage has been widely known from the ninth century AH to the present, it does not appear in historical records before that. Their claims begin only in the ninth century, which contradicts genealogical works from the fifth to the eighth centuries. No genealogical book between the fifth and eighth centuries mentions, for example, that a certain jurist (al-faqīh al-muqaddam) was from the Prophet's descendants. Their fame is recent and opposed by established genealogical sources. Imām al-Fakhr al-Rāzī (d. 606 AH) explicitly states that Aḥmad ibn ʿĪsā had only three sons — Muḥammad, ʿAlī, and Ḥusayn — and did not have a son named ʿUbayd. Thus, the Baʿ Alwi claim of descent from the Prophet is false and rejected.

Genealogists condition widespread recognition on the absence of opposing evidence, consistent with what jurists have said. Imām al-Ramlī in *Nihāyat al-Muḥtāj* states:

"Widespread recognition is valid if there is no stronger evidence against it, such as denial by the person claimed to be an ancestor, or a credible challenge to the lineage. It is,

however, preferable that there be no doubt about the credibility of the witnesses." (Vol. 8, p. 319.)

Ibn Ḥajar al-ʿAsqalānī, in *Jawāb al-Jalīl ʿan Ḥukm Balad al-Khalīl*, states:

"Lineage is established by widespread recognition, except where contradictory evidence exists." (p. 47.)

Section

On the Invalidity of the Ba'Alwi Lineage via Books

Al-Hāshimī continues:

"The second method is the writings of trustworthy genealogists — the *abdal*, reliable scholars, and precise authorities — whose works are not tainted by amateurs, liars, or unreliable compilers. Especially if these works are widely known and circulated. For manuscripts, one must verify handwriting and compare different copies." (See p. 103.)

He also notes that the *abdal* are scholars who succeed one another in the study of genealogy (p. 193).

The condition for relying on genealogical books is that their information must be continuous from generation to generation.

Shaykh Khalīl ibn Ibrāhīm states in *Muqaddimāt fī ʿIlm al-Ansāb*:

"The condition for relying on a genealogical text (al-riq'ah) is that it must not contradict established sources." (p. 58.)

The first genealogical book to mention the Ba'Alwi lineage is al-Samarqandī's *Tuḥfat al-Ṭālib* (d. 996 AH), written 651 years after the death of Aḥmad ibn ʿĪsā, contradicting genealogical works from the fifth to eighth centuries, and based on unreliable marginal notes.
We cannot establish the lineage of ʿUbayd to Aḥmad ibn ʿĪsā in the fourth century based on a tenth-century source that contradicts earlier works. Fuʾād ibn ʿAbduh ibn Abī al-Ghayth al-Jīzānī writes:

"We cannot discuss ancient lineage based on modern books that rely on illogical reasoning or mere popular memory." (p. 77.)

Section

On the Invalidity of the Ba'Alwi Lineage via Legal Testimony (Al-Bayyinah al-Sharʿiyyah)

Al-Hāshimī writes:

"The third method is legal testimony, which is testimony by two just and known men affirming the truth of the claim." (See p. 104.)

This method cannot establish the lineage of ʿUbayd to Aḥmad, because he lived in the fourth century.
We cannot summon witnesses for him except from books, which already attest that ʿUbayd was not Aḥmad's son. Shaykh Khalīl ibn Ibrāhīm notes:

"Legal testimony is not used to establish tribal lineage, but to attach a child to his father." (*Muqaddimāt fī ʿIlm al-Ansāb*, p. 62.)

Thus, attributing ʿUbayd to Aḥmad is invalid, and with its invalidity, the Ba'Alwi lineage collapses.

Section

On the Invalidity of the Ba'Alwi Lineage via Confession or Acknowledgment

Al-Hāshimī writes:

"The fourth method is acknowledgment by the tribe, affirming the validity of a lineage. By 'group' we mean a class within the lineage. Tribal acknowledgment is only significant when it is widespread; isolated testimonies, or the word of a tribal leader ignorant of genealogy, have no value.
The fifth method is acknowledgment by a rational individual, affirming that a person is the son of another, provided there are no impediments." (p. 104.)

These two methods cannot establish ʿUbayd's lineage to Aḥmad ibn ʿĪsā. They are meant to verify an individual's claim to a father or tribe in contemporary times, not centuries later. Shaykh Khalīl ibn Ibrāhīm confirms that this applies only to disputed individual lineages, not tribal lineages (p. 62).

No book of Aḥmad ibn ʿĪsā acknowledges ʿUbayd as his son, so this lineage is false.

Section

On the Invalidity of the Ba'Alwi Lineage via Lot Drawing or Physiognomy

We also cannot establish ʻUbayd's lineage through the sixth method — lot drawing, or the seventh method — physical resemblance.

- Lot drawing only works when evidence for and against is equal.
- Physical resemblance requires direct observation to compare father and son, which is impossible centuries later.

Thus, all methods fail, and the Baʻ Alwi lineage claim is invalid.

Section

On the Impossibility of Baʻ Alwi Descending from the Prophet via DNA Testing

Many members of the Baʻ Alwi family have undergone DNA testing, which showed that they belong to haplogroup G. According to genetic research, the descendants of the Prophet Muhammad ﷺ belong to haplogroup J1, which is the lineage of Abraham and his descendants. Thus, although the Baʻ Alwi are not from the lineage of the Prophet ﷺ, they are also not descendants of Abraham. (See *Muqaddimāt fī ʻIlm al-Ansāb*, pp. 189–191.)

I also heard Dr. Sugeng Sugiharto, a researcher at the National Research and Innovation Agency in Indonesia, state that it is impossible for the Baʻ Alwi to descend from the Prophet Muhammad ﷺ.

Chapter Seven

On the Ba'Alwi in Indonesia

Section

On Most Ba'Alwi Arriving in Indonesia in the 19th and 20th Centuries

Most of the Ba'Alwi family came to Indonesia in the 19th century, arriving up until 1943 CE, shortly before independence.[2] Their migration was motivated by poverty in Hadramawt.[3]

Professor Azyumardi Azra noted that the main reason for the Ba'Alwi migration to Indonesia in the 19th century was economic — for wages, not religious missions. They were unconcerned with Dutch oppression of the local population, as long as their own religious activities were secure.[4]

In Indonesia, they worked in plantations, factories, and orchards, and some served in the Dutch colonial administration, such as ʿUthmān ibn Yaḥyā Ba'Alwi, who

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[2] Jajat Burhanuddin, Diaspora Hadrami di Indonesia, (Studia Islamika, Vol. V No. 1 1999), h. 189

[3] Team for the Care of Indonesian Islamic History, Tubagus M. Nurfadhil Satya (ed.), The History of the Ba'alawi in Indonesia: From the Conflict with Al-Irsyad to Relations with the Family of the Walisongo, (Team for the Care of Indonesian History, Serang), h.29

[4] See: Hadrami Scholar in The Malay-Indonesia Diaspora, Azumardi Azra, h. 1.

served as a mufti for the Dutch in Batavia. ʿUthmān issued a fatwa forbidding rebellion against the Dutch, and those who opposed it were considered to be in religious error. This fatwa appears in his book *Manhaj al-Istiqaamah fī al-Dīn bi-al-Salāmah*, authored in 1889 CE (see p. 14).

ʿUthmān ibn Yaḥyā also prayed for the Queen of the Netherlands, Wilhelmina, in 1898 CE, saying among other things:

"O Allah, reward her kindness as mentioned, and grant safety to the new dear queen, and grant her a long life enriched with health."[5]

Photo of ʿUthmān ibn Yaḥyā with a badge from the Dutch government

[5] Plano 53 f 1:65, a original text for queen Wilhelmina by Sayyid Uthman

Photo of ʿUthmān ibn Yaḥyā's prayer for Queen Wilhelmina in 1898, original image from Historia[6]

ʿUthmān ibn Yaḥyā was an informant for the Dutch government, essentially acting as a spy, as mentioned in a book by a Dutch author [7], and he received a salary of 100 guilders for this.[8]

Professor Azyumardi Azra also noted that many from the Baʿ Alwi family collaborated with the Dutch, including: ʿAbd al-Raḥmān ibn Abū Bakr al-Qadrī (Sumba), ʿAbd al-Raḥmān ibn Ḥāmid al-Qadrī (Banjarmasin), ʿAbd Allāh ibn Manṣūr

[6] https://www.historia.id/article/doa-habib-untuk-ratu-belanda-6lggo

[7]Islam Kolonialisme dan Zaman Modern di Hindia Belanda, Nico J Captein, Suara Muhammadiyah, h.160.

[8] Ibid h. 160

al-ʿIdrūs (Batavia), Abū Bakr (Palembang), ʿUmar al-Ḥabashī (Surabaya).[9]

Van Denberg wrote that one Baʿ Alwi, ʿAbd al-Raḥmān al-Zāhir Baʿ Alwi, was a commander in the Aceh armies against the Dutch but betrayed them by collaborating with the Dutch, leaving his troops in guerrilla warfare in exchange for a lifelong Dutch salary of 30,000 guilders, then later went to Jeddah.[10]

Other Baʿ Alwi who worked for the Dutch with the title of *Kapitein* (Officer) included: Muḥammad ibn Abū Bakr al-ʿAydīd in Batavia (1864–1877), Muḥammad ʿUmar al-Baḥr, Ḥasan ibn ʿIdrūs al-Ḥabashī in Banjarmasin (1899), ʿAlwī ibn ʿAbd Allāh al-Ḥabashī in Barabai, Kalimantan, Aḥmad al-Ḥaddād in Bayuwangi. Among them were ʿĀlim al-Qadrī in Pasuruan, Fahmī Ḥusayn ibn Muḥammad Shihāb in Gresik (1930), and Aḥmad al-Munawwar in Palembang. [11]

After Indonesia's independence in 1945, many members of the Baʿlawi family were active in Indonesian politics, including Aḥmad al-ʿIdīd (D.N. Aidit), who became the leader of the Indonesian Communist Party. The

[9] Azyumardi Azra, Islam Nusantara: Jaringan Global dan Lokal (Mizan, Bandung 2002) h. 147.
[10] Lihat L.W.C. Van den Berg, Hadramaut dan Koloni Arab di Nusantara, judul asli: Le Hadramaut et Les Colonies Arabes Dan I Achipel Indien (INIS, Jakarta, 1989) h. 130-133
[11] Almanak van Nederlandsch-Indie voor het jaar, Landsdrukkerij (1871)

acknowledgment of al-ʿIdīd's affiliation with the Baʿlawi clan was confirmed by his son, Ilham al-ʿIdīd.[12]

He was sentenced to death in Boyolali on 23 November 1965 for treason against the Indonesian state.[13]

The Communist Party also included BaʿAlwi members such as Aḥmad Sufyān Bārqaba, who was killed on 19 January 1974 after years of being sought by the Indonesian military in the forests of West Kalimantan. Likewise, Fakhrul Bārqaba was also a member of the Indonesian Communist Party and was taken after 1965.[14]

A photo of Arab and Dutch cannonry in Manado.

[12] https://republika.co.id/berita/selarung/breaking-history/18/11/15/pi8mbw282-simpang-siur-kabar-dn-aidit-keturunan-rasulullah

[13] https://tirto.id/jasir-hadibroto-dan-eksekusi-mati-dn-aidit-cPvz#google_vignette

[14] https://tirto.id/sayid-komunis-yang-diburu-tentara-baret-merah-chz3

A photo of the Hadhramis in Surabaya, with an imam standing at the gate of Ampel Mosque to celebrate the birthday of Queen Wilhelmina of the Netherlands in 1880.[15]

[15] Collectie Tropen Museum De Arabische gemenschap voor een erepoot bij een moskee in soerabaja ter gelegenheid van de inhuldiging van Wilhelmina>

A photo of Ḥāmid Baʿlawi with the Dutch armies in Surabaya, 1944–1947.[16]

Section:

On the invalidity of all BaʿAlwi books regarding the history of Islam's entry into Indonesia and its spread – they should not be read

The BaʿAlwi family wrote many books concerning the history of Indonesia, in which they inserted claims that the entry of Islam into Indonesia was due to them and that its spread was through their efforts. They also falsely claimed that most of the sultans and scholars of historical Indonesia were genealogically connected to ʿAbd al-Mālik ibn ʿAlwi

[16] https://www.dutaislam.or.id/2024/10/kontroversi-habib-al-hamid-yang-berdoa-di-makam-pahlawan-belanda.html

ibn Muhammad Sahib Mirbat Baʿ Alwi. Later, they claimed that this lineage had become extinct and had no descendants, as stated by Baḥr ibn Sumayt Baʿ Alwi in 1443 AH in Bogor.

It should be understood that the purpose of writing these books was to appropriate the historical records of our noble lineage and redirect them as if they were their own, so that all glory would appear to belong solely to them. Therefore, Indonesians should be extremely cautious—not only in relying on these books, but even in reading them. They are people without honor. They wrote histories of others and inserted themselves into those accounts as if they had a share or role in them. As Allah says: *"They love to be praised for what they did not do"* and *"Woe to every sinful liar."*

Among the books that must be rejected and whose accounts of the history of Islam's entry and spread, and the genealogy of our sultans, scholars, and saints, cannot be accepted, are:

1. "The Sultanate of Banten in Java" by Aḥmad ibn ʿAbdullah al-Saqqāf Baʿ Alwi (d. 1369 AH):
    - He claimed that Sharīf Hidayatullāh was descended from ʿAbd al-Mālik ibn ʿAlwi ibn Muhammad Sahib Mirbat (p. 77), supposedly citing the book *"Guide of Banten"* issued by the Banten government in the mid-20th century (p. 34). This is false: the Sultanate of Banten had already ceased to exist in 1808 CE, so how could a book have been issued in the 20th century?

- Professor Hussein Jayadingrat (1913 CE), in his book *"Tinjauan Kritis Sejarah Banten"* (A Critical Review of Banten History), traced six different genealogical lines of Sharīf Hidayatullāh connected to Musa al-Kāẓim and did not mention any descent from ʿAbd al-Mālik (pp. 17, 117). Primary sources are needed to verify his lineage and history, so we should not assert any lineage or historical claim without clear evidence.

- He also claimed that the Imam Bonjol (d. 1864 CE) was al-Ḥabīb Muhammad Shihāb of Baʿ Alwi (p. 66). This is also outright false. The historian from western Sumatra, Shamdani, said this claim has no source. The Imam Bonjol was Muhammad Shihāb ibn Bayān al-Dīn, not from the Baʿ Alwi family. "Shihāb" is a personal name, not a family name (see *Sejarah Pergerakan Nasional* by Fajri al-Dīn Muttaqin et al., p. 66, 2015).

2. "Introduction to the History of Islam in the Far East" by ʿAlwi ibn Zāhir al-Ḥaddād (d. 1382 AH)
3. "ʿUqūd al-Almās" by the same author
4. "Tāj al-ʿArūs" by ʿAlī ibn Ḥusayn al-ʿAṭṭās (d. 1396 AH)
5. "Al-Imām al-Muhājir" by Muhammad Ḍiyā' Shihāb and ʿAbdullah ibn Nūḥ (d. 1987 CE)
6. "Islam in Indonesia" by the same authors

7. “Rawḍat al-Wildān” by Sālim ibn Jandān (d. 1969 CE)
8. “Al-Khulāṣah al-Kāfiyah” by the same author
9. Notes on “Shams al-Ẓuhrah” by ʿAbd al-Raḥmān al-Mashhūr by Muhammad Ḍiyāʾ Shihāb
10. “The Beautiful Java Journey” by Ṣāliḥ ibn ʿAlī al-Ḥāmid Baʿ Alwi (d. 1967 CE)

These Baʿ Alwi books falsely claim that Islam entered Indonesia because of them, essentially stealing the histories of the sultans, scholars, and saints who originally spread Islam from the 3rd century AH onward.

It is essential for the children of Indonesia to write the history of Islam’s entry into their country based on primary and reliable sources, so that deceitful and lowly people like the Baʿ Alwi do not corrupt the history of our noble and illustrious lineage.

Section:

On Crimes Committed in Indonesia by Members of the Baʿ Alwi Family

- Among them, Ḥusayn ibn ʿAlī ibn ʿAlwi al-Ḥabshī Baʿ Alwi bombed the Borobudur Temple in

Magelang, Central Java, in 1985 and was imprisoned by the Indonesian government for life.[17]

- Among them, ʿAbd al-Qādir ibn ʿAlī ibn ʿAlwi al-Ḥabshī BaʿAlwi also participated in the bombing of Borobudur with his brother Ḥusayn.
- Among them, ʿĪdrūs Jamal al-Layl BaʿAlwi was imprisoned in 1980 for criticizing the government.[18]
- Among them, Muḥammad Rizq Shihāb BaʿAlwi, also a member of the BaʿAlwi family, was imprisoned twice: once in 2003 for insulting the Indonesian National Police and again in 2021 for spreading false news, receiving a four-year sentence. The Indonesian police had also charged him in 2017 for allegedly sending group messages and nude images to a woman named Virza Ḥusayn.[19]
- Among them, Baḥr ibn Sumayt BaʿAlwi was repeatedly imprisoned in Indonesian government jails for assaulting a child in 2019, assaulting a driver in 2021, and spreading false news in 2022. [20]

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[17] https://tirto.id/bom-borobudur-dua-habib-ditangkap-dalangnya-tak-pernah-terungkap-cDqS

[18] https://tirto.id/fpi-dalam-lintasan-sejarah-b1NT

[19] https://www.tempo.co/hukum/eks-pimpinan-fpi-rizieq-shihab-bebas-murni-berikut-sederet-kontroversinya-50667#goog_rewarded

[20] https://www.tempo.co/hukum/penembakan-bahar-bin-smith-ini-profil-dan-deretan-kontroversinya-187224

- Among them, Yūsuf al-Kāf Baʿ Alwi was arrested by police in Pamekasan, Madura, in 2022 for being in seclusion with two women.[21]
- Among them, Ḥusayn al-ʿAṭṭās Baʿ Alwi was arrested by police in Bekasi in 2019 for being alone with a woman.[22]
- Among them, ʿAlī Hindawān Baʿ Alwi was sentenced to death for murder in Banyuwangi in 2023.[23]
- Among them, Jaʿfar Ṣādiq al-ʿAṭṭās Baʿ Alwi was imprisoned in Bekasi in 2019 for blaming a scholar of Banten, namely Shaykh Maʿrūf Amīn from Kresek, Tangerang, who served as a vice-president agent of Indonesia from 2019–2024. He was reported to the central Indonesian police in Jakarta for trial.[24]
- Among them, Ṭāhā ibn Yaḥyā Baʿ Alwi's house in Cirebon was raided in 2023 for adultery; he admitted to committing adultery seven times with a woman, then escaped.[25]

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[21]https://surabaya.kompas.com/read/2022/02/04/092500678/dikenal-sebagai-habib-ini-sosok-yusuf-alkaf-yang-cabuli-2-santri-minta
[22] https://news.detik.com/berita/d-4826109/polisi-ungkap-modus-pencabulan-husen-alatas-kepada-pasiennya
[23] https://www.detik.com/jatim/hukum-dan-kriminal/d-6920346/kisah-habib-maut-banyuwangi-bunuh-lalu-bakar-satu-keluarga-jemaahnya?page=1
[24] https://www.suara.com/news/2019/12/05/164204/habib-jafar-penghina-maruf-dibekuk-ribuan-warga-banten-urung-ke-bareskrim
[2525] https://www.viva.co.id/foto/1655862-viral-oknum-habib-di-cirebon-kegep-selingkuh-dengan-istri-orang-sebulan-7-kali-zina

- Among them, Zakī Baʿ Alwi was taken by the people to the police in Cikarang, Bekasi, in 2024 for stealing a motorbike.[26]
- Among them, Aḥmad Zakī al-ʿIdrūs was arrested by police in Purbalingga for fraud in 2025.[27]
- Among them, Shafīq ibn ʿAlī Zayn al-ʿĀbidīn al-ʿIdrūs in Jepara was arrested for raping thirty-one women in 2025.[28]

And others—may God guide them.

Section:

On Some Teachings and Sayings of the Baʿ Alwi

- One of the claims of the Baʿ Alwi is that they are descendants of the Prophet (peace be upon him) before society, without providing evidence from genealogical books from the 8th to the 5th century AH, and in conflict with DNA testing disproving any authentic connection to the Prophet's lineage in the Middle East.

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[26] https://haijakarta.id/bikin-malu-oknum-habib-maling-motor-di-cikarang-masih-pakai-peci-dan-sarung/

[27] http://www.threads.com/@muhta_assegap/post/Deh9jSDYLb and https://www.youtube.com/watch?v=_ThDcfbswMs

[28] https://radarsemarang.jawapos.com/jepara/725954666/publik-gempar-dengan-kasus-predator-anak-di-jepara-korban-mencapai-31-orang

- They also claim that Islam entered Indonesia because of them. This is false and constitutes theft of historical truth. Islam spread in the Indonesian archipelago (Nusantara) as early as the 8th century AH, as Ibn Battuta (d. 779 AH) mentioned in *Tuhfat al-Nuẓẓār fī Gharā'ib al-Amṣār wa ʿAjā'ib al-Asfār*, noting Sultan Malik al-Ẓāhir and his subjects followed the Shafiʿi madhhab (p. 630). Islam thus arrived long before Ibn Battuta, while the BaʿAlwi arrived in the 13th century AH—over 500 years after most Indonesians had embraced Islam.

- They claim that whoever loves a BaʿAlwi is loved by the Prophet, and whoever hates them is hated by the Prophet. This is blatant misguidance and has no basis in religion. They are not descendants of the Prophet; they are merely pretenders. Even if one were a true descendant, the Quran and Sunnah only obligate love for the Prophet's household during his lifetime—Fatimah, Ali, Hasan, Husayn, his wives (Mothers of the Believers), Banu Hashim, and Banu Muttalib. Honor in Islam is based on piety, not lineage, and distinction comes from knowledge, not blood.

- They claim that one ignorant BaʿAlwi is superior to seventy scholars outside their family. This is unfounded. They are not noble, and no genealogical record supports their supposed ancestry. Even if some claimed noble lineage were correct, it does not confer superiority over knowledgeable scholars. Reliable scholars affirm: the learned are superior to the noble if the noble lacks knowledge.

- Al-Bujairamī stated: *"The scholar who is not noble is superior to the noble who is not a scholar"* (Part 1, p. 42).
- Shaykh Nawawī al-Bantanī, the Sultan of Nusantara scholars, said in *Marāqī al-ʿUbūdiyyah*: *"The scholar not claimed as a descendant of the Prophet surpasses the non-scholar who is claimed as his descendant by sixty degrees"* (p. 79).
- Some Baʿ Alwi or their supporters claim noble lineage outweighs knowledge, citing Aḥmad ibn Muḥammad ibn Ḥajar al-Haytamī (see *Al Hisam al Masūl* p. 2)[29]. But Ibn Ḥajar al-Haytamī never prioritizes lineage over knowledge; he explicitly stated that noble lineage without knowledge does not match a learned non-noble (see *Fatāwā al-Fiqhiyya al-Kubrā*, Vol. 4, p. 101).[30]

[29]And likewise in *Al-Manhaj al-Sawiyy* by Zayn ibn Ibrāhīm ibn Sumaiṭ, it is mentioned that Ibn Ḥajar said that — falsely attributed to him. See page 385 of it.

[30] Ibn Ḥajar said that the Prophet's descendants do not apostatize, while in reality some of the Bā ʿAlwī in Indonesia had apostatized, such as Thomas al-Saqqāf. He also said that it is impossible for someone born of adultery or sodomy to be from the Prophet's descendants, while in reality there are among the Bā ʿAlwī those born of adultery and sodomy, as reported in the newspapers. See what Ibn Ḥajar said about this in *al-Thabat*, p. 199.

- They make graves the center of annual rituals, decorating them like sponge cakes, placing umbrellas around them, gathering in rows around graves, drumming and singing, as if worshipping the grave. This is unacceptable in Sharia and contrary to the practice of learned scholars.

- They encourage their scholars to dance in gatherings, raising hands and feet, which undermines dignity and invalidates testimony. Abu al-Faraj and Al-Qaffāl said: *"The testimony of a singer or dancer is not accepted"* (Tafsīr al-Qurṭubī, Vol. 14, p. 56). Thus, marriage witnessed only by two Baʿ Alwi men is invalid.

- They claim Indonesia belongs to the Walis of Tarim (Hassan Ismāʿīl al-Muḥḍār, 2023)[31] and that Indonesia is a "daughter of Hadhramaut" (Jindān ibn Naufal ibn Sālim ibn Jindān, 2022).[32] This is historical theft, as Indonesia belongs to its own people and was inherited from their ancestors, not from Hadhramaut or Tarim.

- They claim that raising Indonesian flags in homes every August is based on a fatwa by ʿAlī ibn ʿAbd al-Raḥmān al-Ḥabshī Kwitang, without evidence. ʿAlī

[31] Chanel Pribumi Vocal 5 Juni 2023 http://https/youtu.be/aKLKLCUD_cE?si=M-P52vCJL6QeIQYH

[32] Chanel Al-Fachriyah 23 November 2022 https//youtu.be/QiD4DROBnko?si=uMPp8cnwlgvlsL4e

al-Ḥabshī had accepted honors from the Dutch government for his services.

Among other issues is their exaggeration in recounting their ancestors with fantastical tales. I found in the Ba'Alwī books evidence of their presenting themselves as superior to others. For example, in *Al-Burqah al-Mushīqah* by Abu Bakr Al-Sakran, it says about Muhammad Sahib Marbat: "He was an accomplished imam in all types of knowledge, unmatched in his time in both knowledge and practice, and his sciences spread throughout Yemen, Hadramaut, and Dhofar…" (p.137). This story does not appear in any sources outside Ba'Alwī books, and it is evident that Muhammad Sahib Marbat is a fictional, imaginary figure.

Similarly, *Al-Burqah* states about Al Faqih Muqaddam: "The leading scholars and critics of the esteemed elders of his time verified his qualifications for the highest imamate and his possession of the qualities of great leaders, hoping he would become a caliph as they saw in him the attributes of the Rightly Guided Caliphs…" (p.97). No source is cited for this claim except a report by a grandson about his grandfather's virtues.

Another claim states: "Abdul Rahman Al-Saqqaf said: We do not prefer anyone over Al Faqih Muqaddam except if it is the Companions, and for those with authentic prophetic texts about their merit, like Uwais and others" (p.102). This is a grandson praising his grandfather, which is odd—why require authentic prophetic texts for the merit of others but not for his own grandfather? Moreover, there is no contemporary book mentioning that Al Faqih Muqaddam lived in his time.

Other extraordinary claims include:

- "Reliable pious scholars reported that the leading jurist, Sheikh Muhammad bin Ali, said: 'I am among you as Muhammad was among his people'" (p.102), implying he was the best of his time. The speaker here is unclear.

- "The knowledgeable sheikhs said that whenever we prayed for a funeral, Sheikh Muhammad bin Ali, after his death, prayed with us" (p.104). No names of these sheikhs are mentioned.

- Another tale recounts Ali bin Ahmad Marwan visiting Al Faqih Al Muqaddam after his death, not in a dream, and saying: "How am I with you?" He replied: "People in the barzakh (intermediate realm) hope for you as those in early autumn hope for the early rains" (p.104). The *Burqah*'s author does not cite a source for such knowledge two hundred forty years later.

Other examples about Al Faqih Al Muqaddam include:

- Claims that his son Sheikh Alwi, even in childhood, could distinguish the fortunate from the wretched and recognize extraordinary phenomena (p.105).

- Statements that angels, prophets, and saints, both living and dead, attended his gatherings (p.105).

- A story that two figures appeared from the air to instruct a descendant on visiting his grave, claiming to be Abu Bakr and Umar, then flew away like eagles (p.109).

- Claims in *Al-Jawhar al-Shafaf* that Al Faqih Al Muqaddam ascended to the heavens seventy times (p.79). Such statements are considered heretical according to Sheikh Hashim Ash'ari quoting the statement of the judge Iyadh. (*Risalat Ahl al-Sunnah wal-Jama'ah*, p.13).

- In *Bahjat al-Zaman wa Sulwat al-Ahzan*, a Ba'Alwi was reported to have been doubting his lineage, and Fatimah appeared to him saying: "I am your mother, fool" (p.313). Regardless of whether such visions are possible, the claim is impossible if his lineage contradicts genealogical sources and is not of Arab or Abrahamic descent.

These examples are part of a broader pattern of legends and falsehoods. While saints' miracles (karamat) exist, fabricated miracles that never occurred are mere myths and lies. If Al Faqih Al Muqaddam is a fictional figure, how could his miracles have truly existed?

Picture of Ali bin Abdul Rahman Al-Habshi, Kwitang, 1936 CE. [33]

Section:

Muhammad Lutfi bin Yahya Ba'Alwi

Muhammad Lutfi bin Ali bin Yahya Ba'Alwi from Pekalongan claimed that his grandfather, Hashim bin Umar, was one of two individuals consulted by Sheikh Hashim Ash'ari in establishing the *Nahdat ul-Ulama'* (Scholars' Renaissance), the other being Sheikh Khalil of Bangkalan.[34] This is

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[33] Digital Collection of Leiden University Libraries, Southeast Asian & Caribbean Image (KITLV) 115127

[34] https://nu.or.id/opini/tanggapan-atas-kisah-berdirinya-nu-versi-habib-luthfi-1LWk4

historically inaccurate. Primary sources documenting the foundation of the *Nahda* do not mention any Ba'Alwi being involved or consulted; only Sheikh Khalil Bangkalan is cited, as confirmed by his student Sheikh As'ad Shamsul-Arifin.[35]

In 2023, a book repeating Lutfi's claims was printed. In 2024, Sheikh Yahya Khalil Tsaqouf, head of the *Nahdat ul-Ulama'*, ordered its removal from public circulation and banned it from being taught to students as it distorts the history of the *Nahda*.[36]

In 2025, Lutfi established a group called *JATMA* (Jama'ah Ahl al-Tariqa al-Mu'tabarah li-Ahl al-Sunnah wal-Jama'ah),[37] considered by the *Nahda* scholars as a theft of their name, similar to their organization *JATMAN* (Jama'ah Ahl al-Tariqa al-Mu'tabarah al-Nahdiyah). Lutfi had previously been president of *JATMAN* for over twenty years. When he failed to end his term in 2023, he was forcibly removed in 2024 by the leaders of the *Nahda*.[38]

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[35] Chairul Anam, Pertumbuhan dan Perkembangan NU, Duta Aksara Mulia 1984, h. 72

[36] https://pilarkebangsaan.com/lp-maarif-nu-tarik-buku-ke-nu-an-yang-sebut-kakek-habib-luthfi-pendiri-nu/

[37] https://samudrafakta.com/habib-luthfi-bin-yahya-deklarasikan-jatma-aswaja-berkomitmen-bangun-ekonomi-umat-dan-cinta-tanah-air/

[38]https://khazanah.republika.co.id/berita/snt1af320/pbnu-bekukan-jatman-pimpinan-habib-luthfi-bin-yahya-pekalongan-ada-apa

Lutfi also falsely claimed that Tumenggung Sumodiningrat, martyred against the colonialists in Yogyakarta in 1812, was his grandfather, Hasan bin Taha bin Yahya Ba'Alwi.[39] Local genealogists in Yogyakarta rejected this claim[40]; Sumodiningrat was Javanese, not Ba'Alwi, and was a descendant of Sultan Hamengkubuwana I.

Lutfī ibn Yaḥyā built an ornate, luxurious tomb in Semarang and attributed it to Tumenggung Sumodiningrat, but this is false, for his grave has been in Bantul since he was killed.[41][41] Lutfī also claimed that he is a descendant of Sultan Mawlānā Ḥasan al-Dīn al-Bantenī through The Prince Meṣir, son of Sultan Tirtayasa, but the descendants of The Prince Meṣir in Puntang have also rejected this claim.[42]

Lutfī ibn Yaḥyā also built a tomb in the village of Meteseh, Semarang, and attributed it to ʿAlwī ibn Ṭāhā ibn Yaḥyā in the year 2017 CE.[43] Likewise, he attributed a tomb to Aḥmad ibn ʿĀqil al-Munawwar in Kaliwungu, Kendal, in

[39] https://mojok.co/liputan/histori/polemik-habib-luthfi-dan-makam-krt-sumodiningrat/
[40] https://www.nu.or.id/opini/sumodiningrat-adalah-sumodiningrat-bukan-habib-hasan-bin-yahya
[41] https://mojok.co/liputan/histori/polemik-habib-luthfi-dan-makam-krt-sumodiningrat/
[42]Private communication with Shaikh Tubagus Fathullah of Puntang
[43] https://regional.espos.id/duh-makam-kakek-habib-luthfi-di-semarang-kurang-terawat-1644458

2017 CE.[44] He also built a tomb in one of the villages of Semarang in 2019 CE and attributed it to Ṭāhā ibn Yaḥyā, and the mayor of Semarang, Hendi, said that it was not known before its construction.[45]

Murtadā ibn Hādī said: Among the graves that Lutfī ibn Yaḥyā attributed to the Bā ʿAlwī family is the grave of Embāh Daeng in Krapyak, Jepara.[46] And Ismāʿīl Fajri said: Lutfī ibn Yaḥyā has built graves in Kalimantan, Java, and Batam, attributing them to individuals and claiming that this was based on indications received in dreams.[47]

The Messenger of God (peace and blessings be upon him) said: 'Among the greatest lies is for a man to claim lineage to someone other than his father, or for his eyes to claim to have seen what they did not see, or for a man to say about the Messenger of God what he did not say.' In the narration of Aḥmad, Ibn Ḥibbān, and al-Ḥākim: 'That a man fabricates against his own eyes, saying: I saw, while he saw nothing in his sleep.' And from Ibn ʿAbbās, from the Prophet (peace

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[44] http://pps2021.uin-suka.ac.id/id/promosi-doktor-id/gusnam-haris-raih-doktor-ke-662/2-berita-terkini/1120-habib-lutfi-dan-produksi-sejarah-kewalian-nusantara.html

[45] https://news.detik.com/berita/d-4389245/kembangkan-wisata-religi-pemkot-bangun-makam-ulama-besar-semarang

[46] https://nujepara.or.id/santri-tarekat-menggugat-beda-mbah-mustain-romli-beda-habib-luthfi-bin-yahya/

[47] http://pps2021.uin-suka.ac.id/id/promosi-doktor-id/gusnam-haris-raih-doktor-ke-662/2-berita-terkini/1120-habib-lutfi-dan-produksi-sejarah-kewalian-nusantara.html

and blessings be upon him): 'Whoever pretends to have seen a dream he did not see will be tasked with tying together two grains of barley.' Narrated by al-Bukhārī.

Chapter Eight
On Issues Concerning the Invalidity of the Ba'Alwi Lineage

Section:

On the Claim of Consensus

The Ba'Alwi family has claimed that their lineage has been unanimously agreed upon by scholars. This is a false claim, because consensus (ijma') on any matter requires that it exist at the time of the event, as Sheikh Abdul Wahhab Khalaf stated in his book *Usul al-Fiqh*: "Consensus occurs when all mujtahids among Muslims agree on a legal ruling at the time it takes place" (see page 47).

The matter under dispute is whether Ubaid was the son of Ahmad ibn Isa or not. He lived in the fourth century, and not a single genealogical book from that period mentions him as a son. So where is the consensus? Consensus requires evidence, and there is no source for Ubaid's lineage in the fourth, fifth, sixth, seventh, or eighth centuries. Ahmad ibn Isa and his sons are mentioned in genealogical sources of those centuries, but Ubaid is not among them. The claim about the noble lineage only appeared in the ninth century, and even at the time of its emergence, there were people who rejected it, as Ali ibn Abi Bakr al-Sakran reported in *al-Burqa al-Mushiqa* (pp. 122–123). Likewise, Umar ibn Abdul Rahman Ba'Alwi (d. 889 AH) stated in his book *Fath Allah al-Rahim al-Rahman*: "From this point, some of the envious and quarrelsome claimed that they were not descendants

of Fatimah al-Zahra, may Allah be pleased with her…" (pp. 43–44).

How, then, can a lineage be considered "consensus" when there were doubters at the time of its first claim? Therefore, Yusuf al-Nabhani's assertion of consensus regarding the Ba'Alwi lineage is invalid and rejected.

Section:

That the Lineage Mentioned by Ibn Hajar al-Haytami in *Al-Thabat* is Not Verification

Ibn Hajar al-Haytami (d. 974 AH) mentioned in *Al-Thabat* the chain of narration (isnad) he took from *Al-Juz' al-Latif* by Abu Bakr al-Aidrus al-Adeni (d. 914 AH). Al-Aidrus recorded the isnad from father to father, then from Ubaid to his father Ahmad ibn Isa (see *Al-Juz' al-Latif*, p. 493). Ibn Hajar reproduced this in *Al-Thabat*.

This is merely a transmission without verification; it is not proof. The principle in genealogical science is that not everything written in genealogies is authoritative, nor is everything recorded suitable for argumentation (see *Muqaddimat fi 'Ilm al-Ansab*, p. 83). The account recorded by Ibn Hajar cannot be used to substantiate the Ba'Alwi lineage, which contradicts established genealogical sources from the fifth to eighth centuries that do not list Ubaid among Ahmad ibn Isa's descendants, whose known sons were Muhammad, 'Ali, and Husayn.

It cannot be argued that because Ibn Hajar was a recognized scholar in jurisprudence, his words must be accepted in

genealogy. According to Sunni scholarship, no one is infallible except the Messenger of Allah. Any statement apart from God's word or the Hadith of the Prophet is subject to error (see *Muqaddimat fi 'Ilm al-Ansab*, p. 85).

If someone objects that if Ibn Hajar could err in transmitting the Ba'Alwi lineage, then 'Imad al-Din 'Uthman could err in refuting it, the response is yes—but one must weigh the evidence. Ibn Hajar provided no evidence for his transmission, while 'Imad al-Din 'Uthman presented supporting evidence for the refutation. The principle holds that someone with evidence has authority over someone without it. Ibn Hajar's work is not a genealogy book, and the principle in genealogical science is that the science is derived from its proper sources and verified references (*Muqaddimat fi 'Ilm al-Ansab*, p. 86).

Section:

That the Proliferation of Books After the Ninth Century Does Not Affect the Ba'Alwi Lineage

The Ba'Alwi claimed descent from the Prophet (peace be upon him) first in the ninth century. They wrote books recording their lineage, such as *Al-Burqa al-Mushiqa* by Ali al-Sakran al-Ba'Alwi (d. 895 AH, printed) and *Fath Allah al-Rahim al-Rahman* by Umar ibn Abdul Rahman al-Ba'Alwi (d. 889 AH, manuscript of uncertain origin). These cannot be relied upon. *Al-Jawhar al-Shafaf* by an unknown person, 'Abd al-Rahman al-Khatib, is also a manuscript of uncertain origin (d. 855 AH).

All books claiming Ba'Alwi lineage trace back to *Al-Burqa al-Mushiqa*. The principle in genealogical science is that multiple sources are irrelevant if they all derive from a single original (see *Muqaddimat fi 'Ilm al-Ansab*, p. 85), especially if these books are not proper genealogical texts. True lineage is established by genealogical sources, not derivative accounts.

Section:

That Modern Books Cannot Establish Ancient Lineage

The first genealogical book mentioning the Ba'Alwi lineage is *Tuhfat al-Talib* (996 AH). This cannot establish Ubaid's lineage in the fourth century. The principle is that ancient lineage cannot be verified based on modern books relying on illogical narratives or popular memory (*Usul 'Ilm al-Ansab*, p. 77).

Section:

That Personal or Guild Endorsements Do Not Validate Disputed Lineage

A rejected lineage like the Ba'Alwi cannot be considered authentic based on endorsements by known genealogists such as Mahdi Rajai, Ibrahim ibn Mansur, Khalil Ibrahim, or jurists like Sheikh Ali Jum'ah, unless accompanied by acceptable evidence. The principle is that multiple endorsements do not correct an incorrect lineage; signatures only hold for the signers, not for others (*Muqaddimat fi 'Ilm al-Ansab*, p. 125).

Section:

That Referring to Someone as "Sayyid" or "Sharif" Does Not Prove Noble Lineage

The Ba'Alwi claimed that Sheikh Hashim Ashʿari of Tebuireng Jombang Jawa affirmed the Bā ʿAlawī lineage by mentioning the name Aḥmad from Bā ʿAlawī with the title *al-Sayyid* in some of his works, and this is rejected. This is invalid. Scholars have clarified that calling someone "Sharif" is not intended as proof of lineage. Al-Subkī said in his *Fatāwā*: 'When we say "O noble one (yā sharīf)" or "the noble one came," and similar expressions, we are only agreeing with the person's customary title as we have mentioned. So when we see something written whose purpose is not to establish lineage, we do not interpret it as establishing lineage, nor is it permissible to rely upon it for proving lineage when its intended purpose is something else.' See *Fatāwā al-Subkī*, volume 2, page 461.

Al-Subkī also mentioned that using the terms *al-Sharīf* or *al-Sayyid* when addressing someone is not sufficient for it to be considered testimony. Al-Subkī said: 'Many people who are commonly known among the public as being of noble lineage—if we were asked to testify to their nobility, we would not be able to do so, even though we address them day and night, and address others as well, with the title of *noble*. The same applies to all lineages. This is only because such usage in customary speech is based on reliance on what is commonly known, without reaching the level required for valid testimony. And there is no doubt that such usage creates only a weak assumption, and that weak

assumption is sufficient for common forms of address but not sufficient for testimony.' End quote. See *Fatāwā al-Subkī*, volume 2, the same page.

Conclusion

This is what Allah enabled the author to record in this book, *Minhaj al-Nassabin*, on refuting the Ba'Alwi lineage attached to the Alawi line. Based on the evidence and proofs presented, the Ba'Alwi claim of descent from the Prophet (peace be upon him) is invalid. Any future book or manuscript allegedly from pre-ninth-century scholars can be considered forged or falsified, as has been demonstrated.

This book was completed on Tuesday, 29 Shawwal 1446 AH at the Islamic Institute for the Advancement of Sciences in Kresek village, Banten. May Allah benefit with it, Amen. Praise be to Allah, Lord of the Worlds, and peace and blessings upon our Prophet Muhammad, his family, and companions.

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Many of my books, in Arabic and Indonesian, discuss the genealogy of the Ba'Alwi. If there are any contradictions between these books, Minhaj al-Nassabin is considered authoritative because it is the last book written.

Kyai IMADUDDIN UTSMAN Banten

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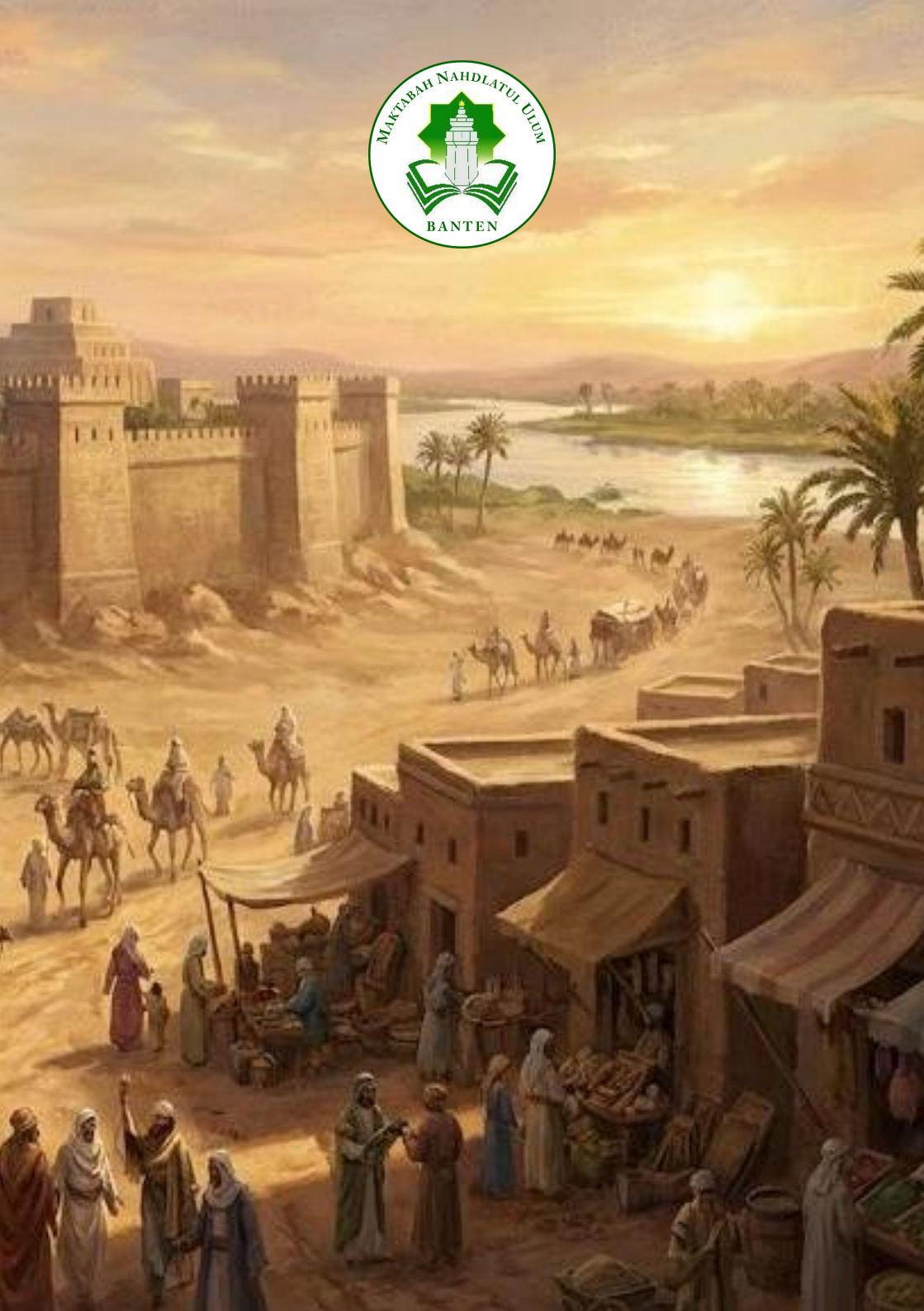
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